

EVERY THURSDAY

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THE RELIGIOUS & PHILOSOPHICAL JOURNAL

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VOL. 36. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, DECEMBER 7, 1899.

1429 Market-st. No. 49. Between 10 & 11th-Sts.

The Soul's Communion Hour.

Gently, softly and sweetly,
The angels are calling to me,
And I hear the flutter of their robes,
Over the Crystal Sea.

Gently, softly and sweetly,
When the shadows come and go,
I hear their voices murmuring
In cadence sweet and low.

There comes to me a message
Of patience and love untold,
That lifts the burden off the heart,
My spirit to unfold.

Gently, softly and sweetly,
My weary soul finds rest,
As I sit in the quiet gloaming
In communion with the blest.

JEANNETTE H.

BORDERLAND

A Case of Forewarning.

At the time of this experience I had only been investigating Spiritualism two months. I had been employed as fitter's helper in the Canadian Pacific machine shops at Winnipeg, Manitoba, but was moved temporarily to night work. While sleeping on Wednesday afternoon I was unaccountably awakened to find my right arm shaking so violently that I could not stop it. I had been sitting for development and received some messages before. I got up and secured pen and paper, and my hand started writing at once, and wrote out the following singular message:

"You will not work to-night. Beware of boiler explosion Thursday morning. 241 first pit."

I was not requested to work on Wednesday night. On Thursday morning I told this circumstance to James Worsley, now at Lacombe, Pleasant Valley, near Edmonton, Alberta. Mr. Worsley had instructed me in the truths of Spiritualism, and can vouch for the truth of this story.

I started work in the first pit on an engine lit up, unmindful at the time of the warning. Going up into the cab to work I noticed the hand on the gauge glass was round as far as it would go. Every stay-bolt and rivet was leaking. Another man noticed this and said to me: "For God's sake, dump the fire." I could not, as there was four feet of wood and coal mixed. The pops were screwed down at the time. I was left alone, and I then remembered the writing of the afternoon before. The only thing I could do was to open the siphon valve and run a big risk—which I did, and, as good luck would have it, everything passed off all right. It was eight minutes before the steam gauge left the 200 pounds pressure after opening the valve.

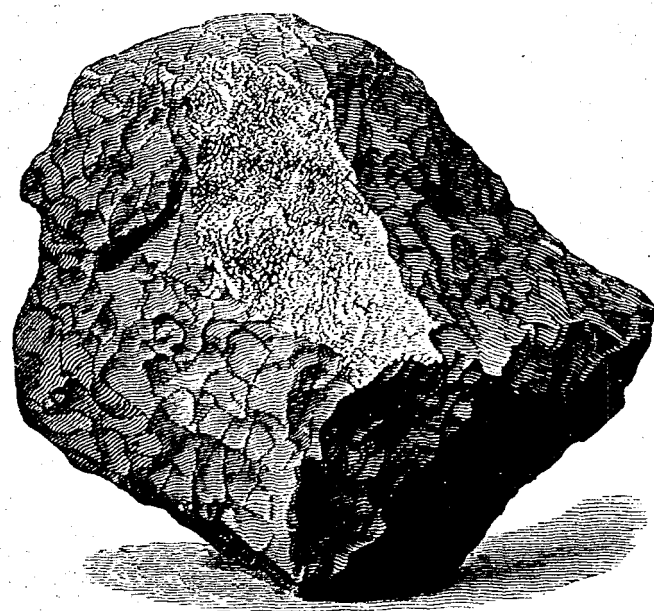
At first I supposed the 241 referred to the number of the engine, but that was not the number, and a subsequent message through my hand explained that there was a pressure of 241 pounds of steam at that time. My wife can corroborate the story of these messages.

A Falling Meteor.

A correspondent writes concerning it as follows:

Although the sun was shining brightly, and not a cloud obscured the horizon, a report and reverberation as of distant thunder was heard by nearly every person within a radius of 50 miles. Those indoors supposed it to be the noise of thunder. Houses shook and windows rattled. Those in the field or on the street, looking up, saw a small cloud, like smoke, nearly overhead. Once or twice there appeared to be an explosion, with light darting out in every direction, like the bursting of a shell. The appearance was of short duration.

In less time than it takes to write it, the clouds had cleared away,



The aerolite, 12 inches in diameter, weighing 66 pounds.

and the same evening the sun shed its mellow, genial light o'er the landscape unobscured. But the noise of the bursting wonder, and the jar of the falling meteor continued to be the talk until the heavenly visitor was discovered.

About 12 miles northwest of Forest City, in Winnebago county, Iowa, a farmer was plowing in the field. His wife and a young girl were looking after a flock of sheep with young lambs. They saw a light, felt a jar, and noticed a cloud of smoke or dust arise a few rods away. They reported the fact to men at supper. The next day they went to the spot and found a hole in the ground. They dug down with a spade, and at a depth of about 3 feet found an aerolite about 12 inches in diameter, weighing 66 pounds. This was in a dry, hard prairie that had never been cultivated. Other pieces were found

in the vicinity—two of about 10 pounds each in weight, and one larger than the first was found a few days afterward. For a distance of several miles westerly, hundreds of small ones were found varying in size from a pea to a goose egg. These were probably fragments thrown off the larger one during its journey towards the earth. Perhaps the explosions which were seen and heard were caused by the frictional heat, consequent on the great velocity of its movement.

Although the holes made in the ground were very nearly vertical, appearances indicated that its course through the air was a little north of east. How many others there may have been in this same meteoric shower, will perhaps never be known, as the great velocity with which the larger pieces were precipitated against our planet buried them so deeply that the first shower might have obliterated all traces of their recent arrival.

In appearance these stones resembled some of the light gray granites which we find in various localities. The outside of nearly every piece, even down to the smallest fragments, was black, as though coated with asphaltum. The color is "dead," and does not easily rub off. The stones are quite brittle.

Of the metallic substances, about 96 per cent. is iron and about 3 per cent. nickel.

Death Warning.

Miss H. L. T. contributes the following: "On the night of Aug. 7, 1877, I went to bed between 11 and 12, but could not sleep. About 2, as near as I can remember, while still awake, a strange feeling came over me, as if I was not alone, and, sitting up to look, I saw my dear brother (who, as I believed, was in Bangkok) lying at the foot of my bed, dying. I remember I cried out: 'No one there who loves him, and no last message.' Later we heard that my brother had died at a hospital at Singapore, on his way home, and with no one there who knew him. At the time I had this vision we were not aware of his illness.

Following is an instance of spirit warning, though not by a visible phantom. It was reported to the Psychical society by Mrs. E., a widow, who says that through all of her life she has been haunted by presentiments and by voices. She says: "It was in 1845. I was in the act of getting out of bed, when I heard a voice cry out loudly: 'To-day at 6 o'clock you may die.' To distract my attention from this very distressing prophecy, I went to the house of a married sister to spend the day. When 6 o'clock arrived,

the clock began striking, and I said to myself: 'There, now, it's 6 o'clock already, and nothing has happened.' But the statement was premature, for before the striking had ceased, blood was gushing out of my nostrils in a copious stream. The alarming hemorrhage did not stop until several buckets of cold water had been poured on my head and down my spine. When the doctor arrived, he said a very large quantity of blood had been lost and life only saved, and no more."

A Drowning Cousin.

Mrs. E. L. Kearney, 2 Wharton Road, London, writes: "I was lying in bed, convalescent from an attack of scarlet rash. The sickness was very slight, and my mind was not affected in any way. The hour was about 1 p.m., New Year's Day, 1875. I felt my bed shaken under me, and heard a gurgling noise and a distant cry for help. Alarmed, I rang my bell, and, my mother coming to me, told her what had occurred. At 3 o'clock the same day a telegram was brought announcing that my cousin, Charles Griffith had been drowned in a lagoon at 1 o'clock. He was out shooting and went in after wild ducks."

What Was it?

About 18 years ago, in a Michigan town, I lived in a house that we occupied for quite a number of years, and in which many strange things of the so-called supernatural order occurred, one of which I will relate for the benefit of the readers of the JOURNAL, and if any can explain it, would like to hear from them.

We had a neighbor, Mrs. C., who seemed to always entertain a jealous (I am sorry to say) and not too friendly feeling toward our family. One night another neighbor, Mrs. D., was taken ill—not unexpectedly—and Mrs. C. was called on for assistance. Along in the night I awoke in my bedroom; it was moonlight, and only a thin white curtain covered my only window, letting in the light, so that every object in the room was plainly visible.

On the opposite side of the room stood my bureau, and there I saw Mrs. C. very plainly, with a drawer open, handling white garments, such as were not in our house. Imagine my astonishment, when raising on one elbow, she suddenly vanished. Mrs. C. was alive at the time and lived many years afterward.

JEANNETTE.

The good are distinguished from the bad, not only by their actions, but also by their minds.

How Her Life was Saved.

Mrs. Mary A. Livermore, the noted temperance worker, the authoress of quite a number of books and one of the best-known lecturers on the American platform, has become a Spiritualist. Some of her experiences are given here.

My attention was turned toward Spiritualism many years ago, when the celebrated Fox sisters were making demonstrations. Since then I have been investigating this doctrine, and within the past few years I have had experiences enough to convince me of its truth.

In 1891 I was on a lecturing tour in the West. When I went into the Sherman House, the proprietor, with whom I was well acquainted, told me there was a certain Mrs. Blake, of California, who wished to see me on a very important matter. I did not know her, and she had never seen me before. She came to my room. Immediately the tables, even the large double bed, began to twist and move.

"I see all these things are due to your influence," said I. "Do not cause the spirits to break that mirror, as that would be a needless expense to me."

"Do not fear that," she answered, "but I want to tell you to cancel all your engagements for Dec. 28, 29 and 30 of this year. Death is in sight."

"Do not imagine I shall be any such goose," I laughed. "But tell me what you see."

Then she went into a trance and told me that an old lady of whom I was very fond would die. She said she saw a casket and an easel with a man's portrait right beside it, and a large box in which was a wreath, with six roses lying on the table. She went further, and described a small child being lifted by its mother to look at the face of the dead woman, and recoiling after kissing the cold flesh.

It all happened just as she described it. I was here in Melrose over Christmas, and my "later" mother-in-law was there at the dinner. She was taken sick during the evening and died on the 28th. The affair turned out as Mrs. Blake had said, and I was obliged to cancel the engagements.

I was once hurrying home from a lecture tour, and was on the train near Canandaigua, N. Y. I was pressing my face against the window of the car, when suddenly I heard a voice as plainly as though someone had spoken to me.

"Jump back for your life!"

I leaped to my feet, and in one bound had reached the center of the middle aisle. I had hardly reached the spot when there was a terrific crash, and one side of the car was shattered. It seems the train had struck some empty cars that were backed on an open switch. I know now that someone in the land beyond had interested themselves in me and had saved my life.

The most convincing proof of all was an actual talk I had with my husband, some months after his death. I went to a medium in Somerville, and in a short time I was talking with my husband. I was perfectly unknown to the medium, and the details of personal things my husband told me could not have been known to her. He also told me things about his present condition. He said he was there what an infant would be on earth. He also said that his mother would soon join him, and gave me details as to her illness that happened exactly as he said. This convinced me, and now I am a Spiritualist.—*Boston Post*.

Evolution of Religion.

BERTHA J. FRENCH.

The Spiritualists of this city had the pleasure Nov. 5 of listening to profound and inspiring discourses by Mr. Harrison D. Barrett of Boston. In the evening he chose for his subject, "The Evolution of Religion." He traced in systematic lines the causes of the development of man's idea of God and traced the rudiments of religion—which originated in the fear and ignorance of the primitive savage—through elementary stages into the complex systems of religion, commensurate with the broader minds of men. The speaker made clear the influence upon religious thought, of philosophers like Abelard, quasi reformers like Luther, the devastating influence of fanatics like Calvin and the uplifting power of a Wesley.

Religion has evolved with man's capacity to receive and evolve the truth. The pure spirit of truth has struggled through Zoroastrian fires, through the muddy Ganges, the mysterious Nile. It has suffocated in wooden gods and the intricacies of Greek mythology. Perverted by modern theology, it has found adequate expression in Spiritualism, whose truths, forever unfolding to the needs of humanity, satisfy both heart and brain.

Mr. Barrett gave a beautiful analysis of Spiritualism. The discourse was characterized by so much evident sincerity and persuasive eloquence, classical allusion and choice rhetoric, that it was not only instructive and uplifting, but pleasing to the artistic sense.

Willimantic, Conn.

Experiences of a Suicide.

B. B. HILL.

The fate or condition of the suicide in the after-life is a question that has been much discussed by those entertaining various opinions. However, as there is no school so thorough and exacting in its methods as the school of experience, doubtless the most important of life's lessons are learned in that school.

Some time ago I received an unexpected spirit communication. The spirit began by saying: "I am a suicide. When in earth-life I lived in a house and in environments that were quite unsatisfactory." (I presume the spirit referred to the physical body as the house in which it lived while on earth.) "Being dissatisfied with my life, I concluded to end it. One day I went to the river brink and threw myself into the stream, quickly passing into the eternity of the future. On regaining consciousness, I found myself upon a barren plain, dark, dismal and desolate. Alone I wandered about in the darkness, calling for assistance, but there came no response. I have no language to fully describe my sufferings. I prayed for relief, but, alas, it came not."

"After a long time, which seemed a thousand years, I saw in the distance a rift of light in the dark canopy above, and tried to draw near it. Presently I saw an angel face in the welcome light. This messenger inquired what was wanted. I replied that I wished to know where I was, and to escape from my fearful condition. I was told that it was impossible at that time, as I had brought upon myself this state of suffering by the act of self-destruction, thus forcing my

spirit into a life for which it was entirely unprepared, and as effect follows cause, so must misery follow one who presumed to overstep the bounds of nature's laws. The face disappeared—stillness reigned, and all was dark and lonely again.

"I had no conception of the time that passed, but as the seeming eternity dragged slowly along, I remembered that when on earth I had at times prayed to God for help. Kneeling, I prayed as in the days gone by, that I might escape from my terrible fate. God, however, did not grant my request, but again I saw the light, and with it came a voice, saying that no power could rescue me from my sad dilemma. Time alone could bring relief, there being no other position for me to occupy until the time arrived when I should have passed from earth to spirit-life in the regular course of nature's laws. As I was being told this, a star became visible and I was further instructed that when the star should reach its zenith, the time of my liberation would be at hand.

"Thus I suffered on, linked with misery and despair, until I heard a voice whisper: 'The time for your release has come.' When released, I was told that I must begin life as a little child and work my way upwards. I learned subsequently that I had been in that state of suspense forty years."

The spirit was asked the object of the confession. The reply was: "To impart a lesson." The spirit declined to give the name it bore when on earth, on account of friends still in this life, who would be pained thereby.—*Two Worlds*.

Messianic Age.

HENRY WEINSTOCK.

The world is made up of a family of nations. The nation is composed of a multitude of families, and the family consists of a number of individuals. The unit of society is the individual. All onward and upward movements must therefore begin with the individual. As are the individuals so is the nation. As are the nations so is the world.

What, think you, would be the condition of the world if all individuals led pure and righteous lives? How near at hand, think you, would be the Messianic age if all men loved their neighbors as themselves and faithfully endeavored to observe the golden rule? How far off, think you, would be the day when universal peace would prevail if all men would cultivate patience and forbearance, if they would love the right instead of exercising their might, if they would seek out the good rather than the evil in others, if they would give each other credit for good intentions and do their fullest share to bring enlightenment where ignorance prevails, to supplant tears with joy, sorrow with happiness, want with plenty, despair with hope? How near at hand, think you, would be the day of the universal brotherhood of man if we thoroughly respected each other's opinions and tried to win over the sinner to the ways of righteousness through love rather than through his fears, if we pitied the guilty and manifested love for the oppressed?

In the language of a modern writer: "Let us join hands together and make the good times real." We, each of us, can, in our limited way, become a personal Messiah and hasten the day of universal peace and good fellowship by perfect obedience to the

moral law and by an earnest desire to make the world about us brighter and more cheerful, by encouraging virtue and well-doing and guiding into the perfect way the unfortunate and the erring. Unlike the selfish, who think only of saving their own souls, and in so doing are no more commendable than are those who think of saving their own dollars, let us strive, rather, to be of service to others by lending a helping hand to the fallen brother; by offering an encouraging word to the misguided sister, no matter what their color or creed, no matter what their race or belief.

If we but devote ourselves to the aiding of others, we ourselves are not likely to suffer, and the Messianic period is thus more likely to be brought nearer to our own time and day.

The belief in a personal Messiah served its purpose well. It brought hope where there might have been despair; it filled the heart with faith that otherwise would have become hopeless; it lent courage to the faltering and gave strength to the oppressed, the persecuted and the down-trodden.

The belief in a Messianic age, in an ideal state of society, in a universal brotherhood and in an era of universal peace will achieve still higher and greater good. It must enlist the earnest, hearty and sincere efforts of all lovers of humanity into one harmonious united effort, to tear away the barriers of prejudice and intolerance which still exist between man and man; to break down the Chinese walls of tradition and superstition which have kept men apart, and which have tended to cultivate and to bring out man's lowest and basest instead of his highest and noblest qualities.—*Bulletin*.

Three Popular Subjects.

W. J. COLVILLE.

Theosophy, Spiritualism and Mental Science are the three chief candidates for popular acceptance today; and while there are many who technically endorse the claims of one of these three, but will have nothing to do with the two others, the broad-minded investigator helps to take the best out of all three and confines himself to no one of the three.

Simply and succinctly stated, Spiritualism concerns itself chiefly with proving the continuity of individual human existence beyond the grave.

Theosophy is specially interested in calling attention to the sevenfold construction of man and to means whereby the latent spirituality in our natures may be expanded.

Mental Science arrives first at improving the health of the community and setting people on the right track to overcome poverty and other unpleasant limitations.

A systematic school of Psychology could not afford to overlook any one of these three great claimants for popular regard, and it has already come to pass that the most learned and talented members of the Societies for Psychic Research in both hemispheres are practically studying all phases of the psychic problem, and not without success. Before we can rationally assume to know anything of the next step in our onward progress, it behooves us to inquire diligently into the natures we here and now possess.

Spiritualists have often been prone to take phenomena for granted in the sense of attributing everything to an exclusive spiritual

source instead of holding themselves open to the logic of evidence in all directions. Spiritualism is true, so is telepathy also a fact. Communications are constantly being received from "departed" friends, so also are messages coming to us frequently from those who are yet wrapped in the flesh.

Fraud does not cover the ground occupied by all ambiguous phenomena, but it does often appear in varying proportions in close vicinity to the genuine. So is gold and less precious minerals in the Klondike and other mining centers found side by side. Specimens of ore contain percentages of gold, but all is not gold, and here comes in the difficult task of examining and sifting.

Did we believe that the unseen universe was totally unlike this visible plane of human action, we might summarily dismiss all inquiry by dogmatically asserting that whatever comes from the world of spirits comes either direct from the Deity, and is therefore unsullied truth, or else from Satan, and is consequently gross deception. Happily for our educational prospects, we can fall back upon no such easy solution of the ever-pressing mystery of the border-land with which we are beset continually.—*Field of Progress.*

Secular Congress.

CARL BURELL.

I attended the 23d Annual Congress of the National Secular Union and Free Thought Federation at Paine Hall, Boston, Mass., Nov. 17-19, 1899, and was very pleased to meet there Dr. Dean Clark, the representative of the National Spiritualists' Association.

He took part in two sessions of the Congress, and expressed the good-will of the Spiritualists toward the Free-thinkers, and spoke warmly of the common interests of the two associations.

President J. E. Remsburg welcomed him in behalf of the National Secular Union and assured him that Free-thinkers in general realized their common interests, and would always stand faithfully by them, shoulder to shoulder, against ecclesiastical oppression.

I think that without doubt some members of the National Secular Union will attend the next National Spiritualists' Convention, and during the coming year much will doubtless be done in common by the two associations.

East Pembroke, N. H.

The Purpose of Spiritualism.

BY HUDSON TUTTLE.

The silent and unobserved growth of Spiritualism is far greater than is known. Night and day, spiritual forces are wearing away the bulwarks of superstition and selfishness and instilling pure and noble ideas of life. As an organic force, it has thus far failed, and a shade of doubt is cast, whether it be practical, or possible to utilize its vigorous elements. The failures of the past have taught this lesson. Spiritualism is not to found a sect or party, but its mission is to be the vital force of all parties and sects. The failures have not been its fault, but of those who would pour its new wine into old bottles, religious or political—in other words, attempt to harness it in old methods. We do not want another sect added to the countless number existing. We do not want a new

political party to force its doctrines on the State. It must remain the umpire of all issues, fettered not circumscribed by none.

This lesson is yet to be learned by many, that Spiritualism means vastly more than the "modern" phenomena. It is the vital breath of all religious systems, of every age and race, embracing the inspirations given on the banks of the Ganges, the Euphrates, Jordan, in the Arabian desert, as well as of mediums of the present.

Iconoclasm has its uses, but if it turns aside from the stream of life flowing down from the past, rejecting all that is, as false, it only reveals its own ignorant intolerance. The worst form of religion could not exist for a day unless it possessed some vital truth, and the thinker will pause before he condemns unqualifiedly, systems which have given the bread of spiritual life to successive generations, even though they be the rankest fetishism of savages.

When thirsty, we find no fault with a broken vessel or rude cup that brings us the refreshing water, so we should not criticize too severely the vessels that have brought us spiritual sustenance, though they bring but a few drops. We shall not refuse a golden goblet because accustomed to coarser vessels. We rejoice that we have progressed to the better and more affluent time.

LIFE'S SCARS.

They say the world is round, and yet I often think it square.

So many little hurts we get From corners here and there. But one great truth in life I've found While journeying to the West— The only folks we really wound Are those we love the best.

The man you thoroughly despise Can rouse your wrath, 'tis true. Annoyance in your heart will rise At things mere strangers do.

But those are only passing ills. This rule all lives will prove— [thrills] The ranking wound which aches and Is dealt by hands we love.

The choicest garb, the sweetest grace, Are oft to strangers shown; The careless mien, the frowning face, Are given to your own.

We flatter those we scarcely know; We please the fleeting guest, And deal many a thoughtless blow To those who love us best.

Love does not grow on every tree, Nor true hearts yearly bloom. Alas for those who only see This cut across the tomb! But soon or late, the fact grows plain To all through sorrow's test— The only folks who give us pain Are those we love the best.

Perceptive Powers.

EMMA DE LANO WHITNEY.

The perception of the spirit by mortal, in a spiritual sense, is a common occurrence, notwithstanding the criticism attending the sentiments and investigations of the co-workers of the spiritual philosophy and phenomena have been to a certain extent overcome. As the truth is manifest in various ways, Spiritualism is not a mystery, a web to lure innocent victims to destruction. Open and broad the way leading to wisdom's sphere. Living true to the principles of life will assist the growth of the soul. Lifting the veil to discern future development, we find the consciousness of spirit return, aid and enable mortal to step upon a higher foundation upon all of the general principles of life. Strengthening the physical and mental faculties, and giving us patience to endure the disappointments and hardships of earth-life. Developing a contented,

cheerful mind. Obliterating all fear of death.

Lessons from the spirit teachers give evidence that earth-life is only a temporary home, a primary school. As the soul takes flight to higher life, the possibility and advantage of the spirit unhampered by the physical body, is more free to adapt and formulate to the proper environment of spirit-life, to be led out here and there to the broad fields of investigation. The student will enter the heavenly home with the same desire for knowledge he enjoyed in earth conditions, and will have an opportunity to improve and excel in the branches of knowledge as far as he is capable and ready to receive, from teachers in the advanced spheres of life. The mechanic is still working out the problem of difficulty not mastered here.

Thus from one occupation to another, they pass to the various schools and homes adapted to the character they have molded in earth-life. Like the branches of a large river, running wherever nature has provided an outlet, one mind impresses another. The spirit of immortal man returns to earth conditions and by thought transference the mind of mortal is open to perceptive qualities of the spirit, receiving new thoughts and ideas to convene, to formulate, and give evidence of the power of one mind over another.

Unjustly criticized by the skeptical and ignorant mind, in regard to spiritual matters, the Spiritualist has suffered and sacrificed much, knowing with the messages from dear spirit friends comes peace, strength and love the world cannot give. Conscious of the return of spirit to communicate with mortal, faith in the growth of the soul-life can only wait the coming of the dawn, when the Light will guide the spiritual-minded to a clear perception of the spirit and growth of the soul.

Notice to Mediums.

Dear Friends and Co-workers:

Having observed that the custom of test mediums holding public meetings on Sundays has done much toward bringing the service of the trance and inspirational lecturers into less demand than formerly, the officers and members of the National Spiritualists' Association have deemed it wise and expedient to make a personal appeal to all our good mediums to so regulate the time of their public meetings and seances so as not to have them conflict with the time for platform work of the societies and lecturers in their vicinity. This seems to be eminently fair and just, since it is practicable for the mediums to hold circles on other days and hours than those in which the lecture work is to be done, and since the mediums have their private sittings through the week as a field for labor, and source of revenue, while the lecturers only have the platform time and work as their own.

By co-operating with this Association in this way, and with the earnest and noble army of spiritual lecturers, who are as much instruments for the spirit-world and its work as are mediums of other phases, you will win for yourself the gratitude of many sincere souls, and the glad appreciation of those who make this appeal to you. M. T. LONGLEY, Sec. N. S. A.

True Science of Living, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

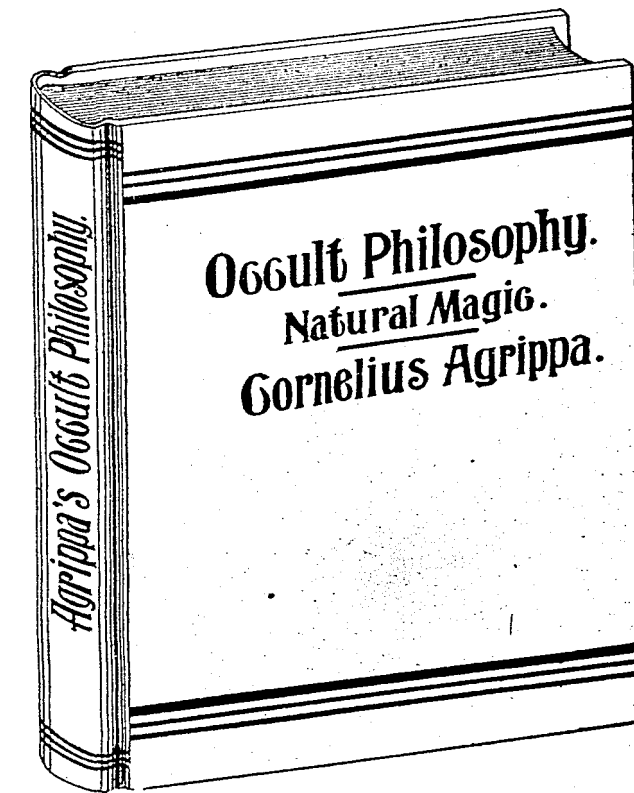
New Era for Woman,—Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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Write now, before you forget it.

Offer to be Withdrawn.

This clubbing offer of Agrippa and the JOURNAL will be positively withdrawn at the close of this month—Dec. 31, 1899. Those who intend to possess this valuable Book should avail themselves of this wonderful offer before the close of this year.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, DEC. 7, 1899.

National Home.—We are pleased to learn that the conditions upon which depend the donation of the N. S. A. headquarters to the Society for a permanent Home, by the Treasurer, Mr. Mayer, are being complied with. The required amount of money will probably be raised before Jan. 1, and the National Society will start the new year with a Home valued at \$15,000 and that amount of cash in the treasury. It seems that the only way to do a thing is to go ahead and do it.

Liberal Congress.—From a late number of *Unity* we learn that on Dec. 12 there will begin a mid-continent congress of religions in Sinai Temple, Chicago. We suggest that the Spiritualists of San Francisco inaugurate a Golden Gate Congress, and invite all religious organizations to participate. We are truth-seekers and believe that our philosophical religion has nothing to fear from comparison with any other system of spiritual reform.

The Price of Paper has very materially increased lately, having made three advances within the last six weeks, but the price of the JOURNAL still remains the same as before. We hope that our subscribers will appreciate this, and not only send on their renewals, but endeavor to obtain at least one new subscriber for the JOURNAL.

The Arena has passed into the hands of the Alliance Publishing Co., New York, and is under the able editorial management of John Emery McLean. Its corps of contributors discuss the passing events of the day in a masterly way, and the *Arena* is one of the leading magazines of the world.

A Victory has been won, after a hard-fought battle, over the enemies of progress in Portland, Ore. The following from the New York *Journal* will occasion rejoicing among lovers of liberty:

E. E. Collins and R. A. Stitt were arrested in Portland for violating an ordinance recently passed by the city council, which ranked mediums and clairvoyants with phrenologists and fortune-tellers, and as such required them to pay a goodly license fee. The prisoners' attorney argued, however, that mediums are simply ministers of the gospel of Spiritualism and, therefore, exempt from license.

Judge Hennessy took a like view of the matter, handing down an extended decision in which he dwelt on the fact that all Christian religions believe in the "communion of saints," and that, to his mind, the tenets of Spiritualism fully agreed therewith.

"If these people believe that by using a piece of blotting paper they can communicate with unseen spirits," said Judge Hennessy, "that is their religion, and they should be permitted to follow it."

The judge thereupon discharged the defendants, amid intense excitement and repressed applause, for the court-room was filled with Spiritualists. Women and men crowded about the judge after the rendering of the decision, each anxious to shake his hand and murmur a heartfelt "God bless you!"

Mr. Stitt, one of the parties arrested, is a well-known medium and healer, whose home is in San Francisco, and is a director of the Mediums' Protective Association of this city. Accept the congratulations of the JOURNAL, gentlemen.

Occult Philosophy, by Cornelius Agrippa. This wonderful book should be possessed and read by every progressive person. We made a special offer to club it with the JOURNAL for some months past. This offer will be positively withdrawn at the end of the present year (Dec. 31, 1899), the edition being nearly exhausted.

Those who wish to obtain this book should lose no time in sending us at least 75 cents, in order to secure it at club rates while yet there is time to do so. Upon the payment of even this small sum, it will be packed up and reserved for them, according to the terms on page 3.

The Drowning of a young man, while being initiated into a Cornell secret society, is not a novelty, but is none the less a horrible outrage. An exchange aptly says: Ten thousand coroners and coroners' juries cannot exonerate these young scamps from the charge of murder. Societies that indulge in this sort of business should be suppressed, if it shuts up every university in the United States. The fact is, our colleges are overloaded with a lot of irresponsible secret associations, over which the faculties have no control.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

Telepathy, or Thought Transference, is a subject of great importance, but it is not generally understood how a thought formed in one mind can be transferred to another. The following on this subject is from the *Field of Progress*:

Some of the conditions to be observed in making the experiment are as follows: The mind of the sender should as far as possible divest itself of all outside matter and thoroughly absorb, so to speak, the idea to be conveyed. Concentrate the mind upon the thought; form it into mental words; make them a mental picture, and with this picture formed, feel that you are in the presence of that person to whom you wished to transmit it. Don't think of the distance, but assume that you are in the same room with that person till it seems a fact, then speak those words in your mind, not audibly, but as though you were speaking to him in person, mentality, and do so with an intense desire that he should hear them. Three points you must observe: a clear conception of the words you wish to say, a thought picture of them, and an earnest desire to have your friend hear them. Have faith that he will hear them.

The condition of yourself in the experiment is the positive or giving, and that of the person to whom you send the message is the negative or receiving.

The receiver should assume a relaxed condition of body, and therefore of mind. He should hold his mind a blank and keep it restfully open to all impressions that may come. Don't be anxious, but calmly wait results.

A Book is very appropriate for a Holiday Present to a friend. When thinking of Presents, please select Books from our List, and order early, to avoid the rush in the mails at Christmas time. We have a large stock to select from. Among those best fitted for Presents, we mail during December at the following prices:

Occult Philosophy, by Agrippa. \$3.
Spirit Writing, by Mrs. Underwood. \$1.
(Same in paper covers) 50c.
John Brown's Mediumistic Experiences. 50c.
Heaven, by Mrs. Duffy. 25c.
Watseka Wonder. 15c.

Religions of the World.—Although the Parliament of Religions as first conceived in Paris has been abandoned on account of the opposition presented to the same by the Catholic officials, there will still be a Congress devoted to the study of the history of religions. This is where the work must begin, perhaps where it is most necessary to begin. When the scholars begin to confer together, the people will lose their anxieties, forget their prejudices and begin to look over the fences, and then they will find to their surprise that the same grasses, flowers, trees, grow in other gardens as those they cherish at home.—*Unity*.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

The Reviewer.

HOW MUCH IS LEFT OF THE OLD DOCTRINES? A book for the people, by Washington Gladden. Boston and New York: Houghton, Mifflin & Co. 321 pp., cloth. Price, \$1.25. For sale at this office.

This book is written from the standpoint of a liberal Christian, and all those who regard Liberalism as consisting mainly of criticism, denial and denunciation, should read this book and learn the lessons of true Liberalism. The style is colloquial and easy, and the author points out how the Christian can accept the new thought of our day and still be a consistent Christian. It is really a book for all the people.

WITHIN THE TEMPLE OF ISIS, by Belle M. Wagner, Denver, Colo. 156 pp., cloth. Astro-Philosophical Publishing Co. For sale at this office. Price, 75 cents.

This is an occult novel of rare value to students of truth, as it contains a vast deal of occult lore on many subjects. Soul transfer and soul marriage are especially dealt with in a scientific manner. The presentation of this line of thought in its most attractive form has been successfully accomplished by the author.

THE POWER OF DESTINY, revealed in our war with Spain and the Philippines; by Erasmus Darwin French, Encinada, Lower Cal. Printed by Ernest K. Foster, Los Angeles. 32 pp., pamphlet of poems.

The history of the wars of our country is written in excellent poetry by this well-known author. In it there is no room for censure, but much of praise for valiant deeds. All lovers of poetry should read it, and forever after hold in high regard our country's defenders.

SHEET MUSIC, by H. W. Boozer. Published by H. W. Boozer, Grand Rapids, Mich. "My Brother and I," "The River of Life," "Love from Beyond the Gates" and "Youthful Days." For sale at this office. Price, 30 cents, or 4 for \$1.00, post-paid.

These songs are up to date and merit the attention of the music-loving public. Beauty of sentiment, together with excellence of composition and perfect arrangement for the piano, are qualities which are making this composer's productions famous.

THE SCIENCE OF PHYSICAL IMMORTALITY, by Harry Gaze. A pamphlet of 18 pp. For sale at this office. Price, 25 cents.

How to attain immortality in the flesh has been the problem of all ages. The author of this pamphlet has presented to the world a textbook of the primary principles of the science of immortality. Those interested in the subject should read his instructions, as he seeks to make the "new thought" practical.

Lillian Whiting's new book, "A Study of Elizabeth Barrett Browning," is an intensely interesting volume. It is for sale at this office. Price \$1.25, postage 6

cents extra. The many admirers of Miss Whiting's literary efforts will want to get this volume.

Slate-Writing.

A prominent physician of San Francisco, who has a large practice, and whose opinions in consultation are highly valued, who is not known as a Spiritualist, went to a local slate-writer, with his own slates. Between the slates, addressed to a brother physician who had passed to spirit-life several months ago, was the following note: "Can you not, Dr. —, make use of some technical terms belonging to our profession, in your message?"

After some time, without the slates ever leaving his hands, the medium said, "Open the slates," and to the Doctor's astonishment he found the following message signed by the physician addressed:

My Dear —: Perhaps a few words regarding our life here would be of interest to you. I find the grosser the attraction, the likes and dislikes of the spirit who has passed from the flesh, the more closely allied he will be to the physical body or life, and the more will his spirit body resemble the physical form which belongs to the corporeal state. The form that clothes the spirit resembles largely that which the spirit possesses while on earth, but it is of a more refined or ethereal nature if the individual is refined and aspirational, and as he advances in knowledge and power in the spiritual spheres, the elements of his spiritual body become more and more refined, for the coarser parts will be eliminated or sloughed off to return to the atmosphere to which they belong. The coarser and more carnal a spirit may be in his attractions and desires, the more will he be subjected to the conditions of hunger and cold and extreme heat, but the more spiritual he continues to grow, the less will he be afflicted by any unpleasant conditions whereby he can supply the demands of his spiritual body.

I have changed my opinions somewhat concerning the methods of medical practice and laws of life as applied to human beings. I still hold on to some of the practical information and experience that came to me, but there was also much that was not according to the direct and strict laws of health, and I am trying to learn all I can in this line; but I say, B—, I still agree with you in regard to pericarditis, peritonitis, angina pectoris and aneurism of the aorta. You have, and are still doing, a great and good work in your line, and electricity is the coming thing in our profession.

I could go on writing like this for hours, but as the time is up, I will say good-bye and remain your old friend always.

P. S. Don't you think I have done exceedingly well for one who has only been here seven months? Oh, doctor, you will find much to open your eyes in this line of thought just as I have.

As many are condemning all independent slate-writing mediums as frauds, the foregoing is timely, and can be verified, as all the parties are well known and their names on file in this office.

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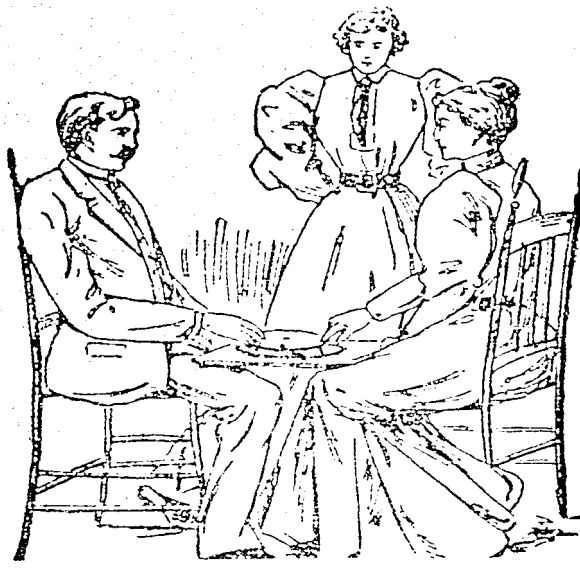
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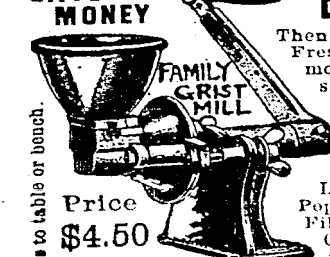
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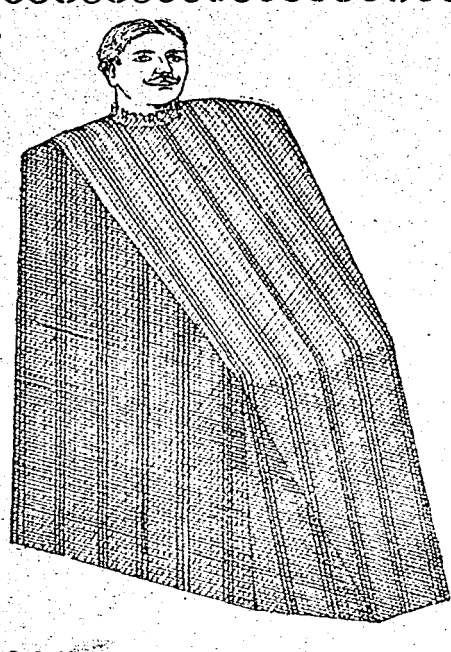
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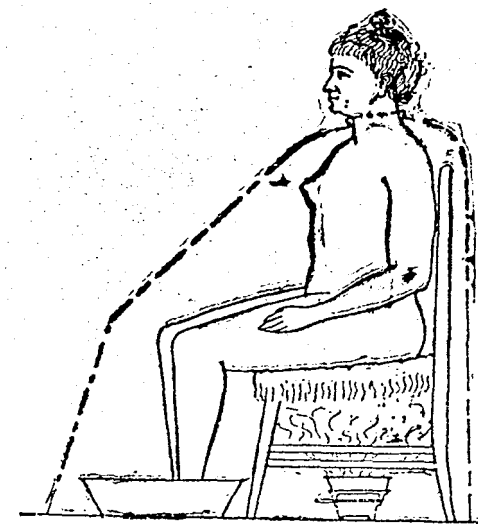
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The following is taken from the well-known medical work TOKOLOGY, A. B. Stockham, M. D., Chicago, Ill., author. No intelligent person can read this article without feeling the power of the Thermal Bath.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Mr. J. M. Mathews and wife of Oleander, Fresno Co., held a very pleasant reception last Friday evening at the residence of Mr. and Mrs. Milton Morse, 335 11th Ave. There were present Mr. and Mrs. Lillie, Mr. and Mrs. J. B. Rider, Wm. M. Rider, Mrs. Irvin, Mr. J. C. Moody (who was conductor of the Lyceum one or two years in the early 70's) and wife, Mr. J. C. Flugger and wife, Mrs. Parker, Mrs. Sadie Cooke, C. H. Wadsworth, Miss Josie Hill, W. T. Jones, Mrs. B. F. Small, Mrs. Nowell, Mrs. Hattie and Miss Alice Hitchcox, Mr. N. J. B. Shultz, Mrs. Phelps, Mrs. Pfeiffer, Mr. H. H. White and wife, Misses Verna, Nellie, Jennie, Zola and Chas. Morse, Mrs. Evelyn. There were music, recitations and talking over old times, which made the evening pass away much too soon, and after refreshments, the good-nights were said shortly before 12, all wishing the reunions were monthly instead of yearly.

C. H. WADSWORTH.

Hermetic Brotherhood.—Thanksgiving evening was observed at the Hermetic Home, 509 Van Ness Ave., in a social way. Mrs. Weld and Mrs. Rogers entertained the company assembled with vocal music, Mr. Weld and Dr. W. P. Phelon made informal talks. On Thursday evening, Dec. 7, Dr. Phelon will resume his course of lectures, which are free to all.

Mission Lyceum Entertainment. The usual monthly demonstration of the Mission young people took place in Mission Opera Hall, 2131 Mission St., on Wednesday evening, Nov. 29. Mrs. Mena Eaton opened the program with an overture. Mr. Charles Steacy gave a recitation. Specialties, Miss Harriet Morgan; sailors' hornpipe, Ernest Young; zylephone solo, Mr. B. Crowley; recitation, Miss Bebe Case; cake walk, Miss Emily Derbaum and Miss Ella Adams; specialties, Miss Mabel Pfeiffer. The propaganda of the Mission Lyceum will in the future be conducted at these headquarters. Regular Lyceum sessions Sunday at 2 p.m. All are welcome.

Lyceum Benefit.—Mrs. C. J. Meyer will give a benefit seance for the Christmas fund of the Mission Lyceum, on Thursday evening, Dec. 7, in Friendship Hall, 335 McAllister St. Admission, 10 cents. W. T. Jones, Mrs. Griffin and Mrs. Shriner will participate.

Mrs. Jennie Robinson is sojourning at present in Ferndale, Humboldt Co. She will return to San Francisco before the holidays. She says that while she has met many noble souls, and made many friends in the more northern climes, still—"there's no place like home."

State Board Meeting.—The regular quarterly meeting of the board of directors of the California State Spiritualists' Association met at headquarters, 3322 17th St., on Saturday evening, Dec. 2, W. D. J. Hambly presiding. Communications from the secretary of the N. S. A. were read and acted upon. The report of the delegates to the National Convention in Chicago was received and approved. Mrs. Addie L. Ballou was appointed State Missionary. The secretary was instructed to notify all auxiliary societies to take a collection for the N. S. A. Home Fund in Washington, D. C. A certificate of endorsement was issued to M. S. Carter of Oakland. The board then adjourned to meet on the first Saturday in March. W. T. JONES, Sec.

Ladies' Aid Bazaar will be held in Occidental Hall, 305 Larkin St., Friday and Saturday afternoon and evening. Contributions for the Bazaar in any department will be thankfully received by Mrs. D. N. Place, 400 Oak St., Chairman Committee of Arrangements. The ladies expect a large attendance and a good time. The Wednesday-afternoon meetings are growing in interest and usefulness.

At Friendship Hall, 335 McAllister St., on Thanksgiving evening, Mrs. C. J. Meyer held a very interesting meeting. Dr. C. H. Rines offered an invocation, followed by very good tests by several mediums present. The hall was well filled, and the work of this Spiritual Temple is progressing favorably.

Mrs. Jolly and Mrs. Geo. W. Carpenter have opened a delicacy store on Polk St. near McAllister. Both are Spiritualists and should be liberally patronized.

Mme. Young's Meeting.—"Common Sense" was the theme of discourse by Mrs. Sarah Seal last Sunday evening at Oriental Hall. It was a splendid lecture, and the messages which followed, through the mediumship of Mme. Young, were very remarkable and convincing.

The Mission Lyceum has removed to its new home, in Mission Opera Hall, 2131 Mission St. The exercises on last Sunday afternoon were of a very interesting character. Those who love the children will remember these meetings at 2 p.m. every Sunday.

The Central Lyceum recently organized will give an entertainment at Crystal Hall, 909 Market St., Wednesday evening, Dec. 20, to raise funds for equipment. This is the third Lyceum in this city, and there is room for more. The State Association stands pledged to the extension of Lyceum work, and the JOURNAL is ever ready to help any movement which has Freedom for its watchword.

Universal Spiritual Association. Sunday afternoon, at 20 Eddy St., the subject for discussion was "Personality." There was intense interest manifested and the people were given an opportunity to express their thought. The true name of this meeting is "The Mirror."

Mrs. Logan's Meeting.—Dr. Carpenter, Mr. and Mrs. Stoddard, Mr. McNorton and Mrs. Beuell spoke to the people assembled in Occidental Hall at 11 a.m. last Sunday. The Circle of Harmony still meets at 305 Larkin St.

Progressive Spiritualists.—After the usual song service, led by Mr. J. T. Lillie, Mrs. R. Shepard Lillie delivered a splendid lecture on the subject of "After Transition." These lectures are a rare treat for the spiritually-minded. Every Sunday evening in Occidental Hall, 305 Larkin St.

Mrs. Meyer's Meeting at Friendship Hall was well attended last Sunday night. Mr. M. S. Norton delivered a short address, and messages from the spiritual realm came through Mrs. Meyer.

A Psychograph, or Dial Planchette, would be a nice Present to a friend during the Holidays. We have them for sale. See notice on another page.

Notice.—The N. S. A. desires to complete its files of the *Banner of Light* between the years 1857 and 1872. They will be accepted as donations or paid for at reasonable rates. Also spiritual papers antedating the *Banner*. Also books for the National library. Address: M. T. LONGLEY, Sec.

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Don't do it.—Notwithstanding the fact that in every issue of the JOURNAL we caution our subscribers about sending either coins or paper money in letters, because of the danger connected therewith, many still do it, to their sorrow. Every few days we have reports of money lost in transit. The only safe way is to get a postoffice or express money order; then there can be no loss, as a duplicate can be secured if it does not reach its destination. The cost is trifling, while the security is complete.

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, DECEMBER 14, 1899.

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THE STORY OF LIFE.

CARL BURELL.

Waiting, forever waiting,
This is the Story of Life;
Waiting, forever waiting,
Whether in peace or strife.
It's not our ceaseless toiling,
It's not some sorrow untold;
It's waiting, ever waiting,
That wears us out more than strife;
Waiting, forever waiting,
Thus runs the Story of Life.

Waiting, forever waiting,
This is the Story of Life;
Waiting, forever waiting,
For something than peace or strife.
The girl is waiting for wifehood,
The boy waits for a home—
For something more than a lifehood,
Something that never will come.
It's waiting, ever waiting,
Be it child, husband or wife;
Waiting, forever waiting,
Thus runs the Story of Life.

Waiting, forever waiting,
This is the Story of Life;
To give or take we're waiting,
The cruel thrust of the knife.
For boyhood the babe's crying,
The boy seeks man's estate;
And throughout life man's trying,
To get beyond to-morrow's gate.
It's waiting, ever waiting,
Thus runs the Story of Life;
Till death shall end all waiting,
Thus ends the Story of Life.
East Pembroke, N. H.

BORDERLAND

Mother's Spirit.

Mrs. B— testifies as follows: "On March 11, 1869, I was giving my little children their dinner at 1:30 o'clock. As I was in the act of serving macaroni and milk from a tureen, I raised my head, and, as I did so, the wall opposite me seemed to open, and I saw my mother lying dead on her bed in her little house at D—. Flowers were at her side and on her breast; she looked calm, but unmistakably dead, and the coffin was there. It was so real that I could scarcely believe that the wall was brick and mortar, and not a transparent window. I ought to say that when I was married, my mother made me promise, as I was leaving home, to let her know if I died, and she would try and find some way of communicating to me the fact of her death—supposing that circumstances prevented the usual methods of writing or telegraphing."

A Grateful Spirit.

Miss C— writes: "I had once living with me as companion, a Mrs. V., who died of consumption. Her two children, who had died before her, were buried in the Norwood cemetery, and I had promised Mrs. V. that I would see that their

graves were kept in good condition. On May 11, 1891, I went to the cemetery in the morning and found the graves well kept. Coming home to lunch, while a cousin was reading to me after that meal, I suddenly saw Mrs. V. standing against a dark part of the wall, about 10 feet away. She was in a black serge dress, a hat I was familiar with, and tan gloves with silk stripes on the backs. As I looked at the figure I heard the words: 'Thank you for going to see my babies.' The lips did not seem to move, but the figure was clearly visible.

the library, Charlebois asked Dwyer what he thought of some of his writings, and Dwyer ridiculed them. A discussion followed, in which the healer tried to convince Dwyer that he had found the real thing, and during his talk he made some remark about the Pope which offended Dwyer. Then the latter got up and walked toward the healer with an upraised and clinched fist, as if to strike him.

Charlebois feared Dwyer, and, as he afterward explained, he called silently on God to protect him and stay the hand of Dwyer, and as he breathed the prayer Dwyer stag-

Newell, for a long time a government agent among those Indians, and a Spiritualist, tell in one of our conference meetings of his experience among them in that line, of things to which he was a personal witness.

It seems that the Dakotas were the acknowledged head of all the northwestern tribes, being more than 100,000 strong, and contended for their hunting grounds till the United States troops had reduced them to about 30,000. They then consented to go upon a reservation and learn to cultivate the soil, the United States agreeing to provide for them 40 years, or till they learned the white man's ways and became self-sustaining.

Mr. Newell said of them that they lived like brothers. They were honest and truthful. If a member of the tribe came among them ragged and destitute from any cause, in a few days he was as well dressed and had as good a horse as the others.

Among other things, Mr. Newell said if one of their number dreams of lightning, he thinks it a warning of evil, and he goes to work to so gain the protection of the "Great Spirit" as to avert it. They first kill a dog, then put it in a pot, hang it over a fire and set it to boiling. He said he witnessed a case of this kind, and his account is as follows:

"One of the young men had dreamed of lightning, and the interpreter, a man of more than ordinary intelligence, invited me to go to the lodge. I found them sitting in a circle chanting their prayers. The boiling pot hung in the center of the lodge. When the preparation was complete, the Indian who had dreamed of the lightning rolled up his sleeves and thrust his hand and arm to the elbow into the boiling pot, fished around till he found the dog's nose and then drew it forth. I saw him some two or three hours afterward and examined his hand and arm. There was no sign of a burn upon it.

"Their medicine men go through a long and severe course of preparation and are not considered prepared, or, as we say, cannot get their diploma until they can be shot at and the balls fall harmless at their feet. I witnessed one such trial. The candidate for medical honors was naked except a cloth around his loins, and as he ran past a certain point in a circle formed around him, a point where there was an open space, different ones took aim and fired directly at him. I took particular pains to find if the guns were really loaded, and became fully satisfied that they were. The balls seemed to strike something and fall just short of him."

Impossible! do you say? Let us look at this matter a little. A



MISS KATE FIELD.

A personal Biography of whom has been written by Miss Lilian Whiting. See page 5 of this "Journal" for more particulars.

Was it Providence?

A press dispatch to the dailies of this city, reads as follows:

BUTTE, Mont., Dec. 7.—Malachi Dwyer, an old man of 68 years, met with a most tragic death in the public library this afternoon. He had been engaged in a discussion of religious questions with J. S. Charlebois, who is a "divine healer" and editor of a paper called *The Living Truth*. Both men have been Catholics and religious enthusiasts, and have long frequented the library and read all kinds of literature in their search for the truth.

Recently Charlebois declared that he had started out as a divine healer with considerable success. To-day when the two men met in

gered backward and fell dead to the floor.

There were a number of witnesses to the tragic death. The body was removed to the Morgue, where it was examined by physicians. The healer has been detained as a witness to testify at a Coroner's inquest to-morrow.

Among the Dakotas.

LOIS WAISBROOKER.

The strange power which the churches so long ago repudiated, but which is now called Christian Science by so many, is most wonderfully displayed among the Dakota Indians. When in Portland, Ore., some years since, I heard a Mr.

spirit was once asked when controlling a medium, if the story of the three Hebrew children in the fiery furnace was true. The reply was:

"I do not know; I was not there, but I can show you a law through which it might have been true." He then called for a lamp, took off the chimney and thrust the finger of the unconscious medium into the blaze till the questioner (Dr. J. M. Peebles) said: "I thought it would be burned to the bone," then drew it forth, wiped the smoke from it, and there was not the sign of a burn upon it. He thus explains as follows:

"You have a substance which is so transparent as to be nearly invisible, to wit: glass; but it is impervious to water. I, by my knowledge of the finer forces of nature and the laws of their chemical combinations, drew from the atmosphere an element that is just as impervious to fire as glass is to water, though invisible to you." With this I wrapped the medium's finger. Of course it could not be burned. Under the right conditions, the whole body could be thus enclosed, and so enclosed would be safe in any fire, no matter how hot, so I see no reason why the story of the Hebrew children may not be true."

So much for that spirit's statement, and as the fact of the medium's being unburned cannot be disputed, why not accept it? And further, if a substance can be drawn from the atmosphere that is impenetrable by fire, why not one that can turn aside a bullet?

Some of those medicine men certainly do possess wonderful power. I know a medium, a woman, whose Indian control says he has been in spirit-life 150 years, and that with the right conditions, he could gather from the atmosphere that with which he could strike a person dead, and I saw him once exercise some of that power. He had become very angry at a friend of the medium's because she opposed some things that he wished to do through the medium. The medium was under control, the lady at whom he was angry stood by a high bench close to the wall in the kitchen, finishing the breakfast dishes. She had just replied to something the control had said, when I saw her fall forward against the wall, partially leaning on the bench. I went to her, helped her to my room and would not allow the medium to follow.

The Indian tried to conquer me, but could not quite succeed against my positive sphere, backed by my spirit band. However, being in his atmosphere, I could not walk straight the whole day, but reeled from one room to another as I continued to hold the fort. That night I kept the lady in my room, with the door fastened to keep the medium out, and finally forced the medium, who was still more or less under control, to take her things and leave the house. That lady is now living in Chicago. I do not know if the medium is living, but I think she is, and further east. I could give names, but do not wish to do so without first getting permission from the parties most concerned.

Mediumship is not always a desirable thing. It depends upon who gets control.

Spirit Photography.

Dr. Theodore Hansmann, of this city, is one of the greatest investigators along this line in the world.

A visit to his residence is productive of enough to make the caller think many times during the next few days. A moment's conversation will convince one that the doctor is genuine. A talk of an hour makes one think that if any one were to try to impose on him by means of fraud, he would have his hands full. He has a wonderful collection of photographs of materialized spirits. Many of them are taken in such a position as to do away largely with the theory of trickery. The writer, however, will not attempt to state his views in the matter. It is too puzzling for a layman.

NOT A FALSE SPIRIT.

"Before I show you any of the photographs, I want to talk to you about the materialization of Mr. Sherman a few weeks ago," said the doctor, as he settled back in his office chair. "A great deal of fun has been made of that episode, and without just cause. I was at that seance, and am confident that Mr. Sherman was there in the spirit form. He was not visible to the eye, but we could hear him speak. He said: 'Receive me! Receive me! I am John Sherman.' That is not at all inconsistent with our beliefs, or many of the demonstrations we have had. I believe that at that moment John Sherman was very near the borderland. He had reached a critical point. His spirit was struggling to free itself from the body. No, I do not mean that it was a phantasm of the living." Mr. Thomas J. Hudson of this city would probably not deny the phenomena. He would call it a 'phantasm of the living.' We do not call them that. It was the spirit of John Sherman. I have heard that he has appeared once since that time in the spirit form.

"I will tell you of a similar case. Thomas B. Colter was at one time Sixth Auditor of the Treasury, in this city. During a change of administration, which I will say was foretold by the spirit of Garfield, he was thrown out of office, and went West. Some time after, he came to a seance here in the city fully materialized. He took a tablet, laid it on the shoulder of Samuel Baldwin, and wrote a message. A few months after that he died. I believe he was very ill out West at the time he materialized at the seance.

"Take the same thing in the special line which I am investigating. Here is a spirit photograph of myself, while I am still living. I was called to Rochester on some business, and requested my daughter to pursue the subject while I was away. She went to Dr. William Keeler and sat before the camera. I am shown standing by her, out of proportion to her size. Such a photograph as that could not be obtained by the natural process. Many a photographer who is skeptical will tell you that he can do the same thing, or at least produce the same picture. I defy any one to do it by fraud or otherwise.

NATIVE OF ATLANTIS.

"Here is a picture of a man who lived 16,000 years ago. He was a native of the island of Atlantis before it was submerged. Here is another Atlantean, who lived 10,000 years ago. I have talked with him about the state of affairs on the earth at that time. He says that in the early history of Atlantis, the earth had a belt around it similar to the rings of Saturn. His features are regular and aquiline. His brow shows a high degree of intelligence, and one would say

from his countenance that there was not a very direct resemblance to the simian ancestry which Darwin claimed for man.

"I not only have photographs of people, but here is a landscape from another planet, just which one I do not at this moment remember. Here is a remarkable likeness of Marie Antoinette. I have her in two different costumes, and both of the photographs were given me within three minutes of each other. As the gowns are quite elaborate in each case, one would be led to believe that she is a lighting change artist, at least in her present state.

GROUPS OF SPIRITS.

"I have a number of photographs taken in groups. They are presents from my friends in the spirit-world. Sometimes they come in clouds to me to sit in front of the camera. Here are a number of the greatest people who have lived in the history of the world. I don't even know all their names, and that should relieve me partly from the charge of fraud, for if I had chosen them I would have at least taken those whose names were familiar to me. Great warriors, poets, statesmen, kings and queens are grouped there, and I have held personal conversation with most of them. All the Presidents of the United States who have passed to the other side have given me their photographs.

"I am carrying on my experiments all the time, and I hope during my lifetime to achieve such results that the whole world will believe. If I can contribute my mite toward confuting the scoffing skepticism of those around me, I will gladly endure privations and rebuffs while awaiting my turn to join the hosts with whom I now hold converse as they come to me from the spirit-land."—*Washington (D. C.) Post.*

Philosophy of Human Life.

A. H. NICHOLAS.

Even as one star differs from another in glory, so do men differ in attainment; but it is only in degree; and no one who looks aloft and interprets that which to him is the truth, should bear a word of calumny. We reverence the science, the philosophy and laws of the past only so far and in the light that they have been instrumental in the progress of the race—as stepping-stones upon which humanity has climbed the centuries, and is yet to tread in its march to the temple of the future.

Thus we stand in the closing years of the mightiest century of modern times, between the mighty epochs of evolutionary processes and experiences, and an eternity wherein these processes must find fulfillment. There is no question but that the human race is upon the very margin of a sea of development that holds within its embrace the quickened elements of a new order of life. The past is secure. All hail, then, the new evangel that heralds the oncoming light of the New Dispensation! We see the church of the future reared upon the rock of fraternity—the brotherhood and sisterhood of mankind. This is the sentiment of the ages. Its potent force is just beginning to permeate the civilization of our time, and with it there comes a far-reaching beneficence. The light of truth never wavers, but, surging along avenues of life, carries the destinies of men,

lifts and surcharges each form divine with the flame of inextinguishable love. Upon the basis of love, we will rear the gospel, the synthesis and the science of life.

If there is no answer to our infinite aspirations, and the human soul is created with all its infinite longings after perfection, its intense emotions, its lofty moral ideal, strung so exquisitely for the touch of love, only to be swept by the rude hand of pain and go out like the flame in the bleak night of death—then creation is a failure and man a blot and blemish on the face of this fair earth.

Each age has its leading minds and its own record to make; and each age enshrines its own heroes in the halo of sacred remembrance or romance, and this is right. There has always been some brave head above the waves, some strong arm to hold aloft the torch of liberty—some hero to scale the rocks and keep the beacon fires blazing above the hideous miasma of intolerance and superstition. The evidences are woven into the fabric of all history, and if people read history aright they will surely see it.

Many angels tread the earth today that are here as light-bearers to the weary, and could the world look beneath the robes of materiality which they are obliged to wear as a protection, they would cover their faces to keep out the glory that would fall around them. Yet these angels are persecuted and would be destroyed had the pretending Christians both courage and power to do it. We honor those of the past who have dared, suffered and acted in accordance with the conviction and love of right; we honor those of to-day who are necessitated to undergo trials and bitterness that liberty and truth may abide. The stone is rolled from the tomb-door, the grave is giving up its dead, the spirits of the departed linger near with their messages of love-instruction, and the armies of the spirit hosts come with a power and glory, and are fast silencing an opposing people into grateful awe and admiration.

We can go far back into the centuries and learn how the human soul struggled and contended. Knew the same wants we know, possessed the same attributes we possess, exercised them for purposes of selfish and ignoble gratification, or for enlarged and generous accomplishments. Now, if we link this philosophy of the past with its life in the present to our religious faith and knowledge, we can with safety compare all spiritual truths and developments of the past with those of the present, and demonstrate that what was possible in one age is, under like conditions through the workings of the same laws, not only possible, but inevitable in all ages.

Our church friends read the accounts of miracles in the old and new testaments and consider it sacrilegious to dispute them. But there is not one of them that does not, if accepted, substantiate present spirit work. They profess to believe in the promises given to the disciples of old; but they are not of the slightest value to a human soul to-day who does not seek to come into vital relations with the eternal law that makes possible their fulfillment to-day to every soul that lives worthy of them. Hence, we base our faith and knowledge upon the bed-rock where science rests, viz: *The immutability of law!*

The question of old—"If man

dies, shall he live again?"—that perplexed the minds of millions all down the stream of time, has been answered to the complete satisfaction of millions more in the present age. We are thankful and we rejoice. Men have philosophized and theorized on Job's question 'until the true affirmative answer came by the abundant proofs of Spiritualism which established the fact beyond all doubt. We have opened communication with spirits—have, by the best of evidence, identified and recognized many that were well known to us. They have taught us of life and its conditions in the spirit-world, and there is such remarkable agreement in their statements that we have come to regard them as well-authenticated facts. Over there they say all can and do attain to higher degrees of knowledge, culture, happiness, achievement—that our status depends on ourselves, chiefly—that there is no scape-goat of pardon for wrong-doing through the atonement of a mediator, but all shall reap as they sow in mortal life, meet and expiate the penalty through suffering; yet all will find much relief, interest, satisfaction, in their efforts to improve, learn, achieve, all along the lines of spirit-life, in the progressive course to the highest attainable happiness and achievement.

Wise spirits have taught us new laws, facts and principles, instructed us in a course of conduct which, when put into practice, yields the best results and fits us for a high station in spirit-life. Those who bear their sorrows and pass through tribulation on earth will find the glorious compensating power beyond which brings relief from pain, release from bondage, brings beauty, glory and peace untold in exchange for the sadness and despair of the mortal life. He who is unfaithful or impure, who is not strong to attempt to find and do the right, but lives by crowding and injuring his fellow-creatures, finds the law of retribution in operation on the spirit side. He may have a healthy physique, free from pain; his worldly possessions may be great, affording opportunities for branching out in the material world, gaining influence and power; but it matters not: the law is unerring; he comes under its discipline on the other side, there to find his share of pain and sorrow; there to meet his meed of experience, which is necessary for the unfoldment of the spiritual nature.

It may sometimes appear that we do not merit the adversities that come to us; yet the experience that comes is for our best good, to encounter and overcome. All things will come right in time after much suffering and sorrow. We can show our devotion to the right and pursue it, even though there seems to be no reward. They who work for reward are not among the greatest. Character is the end of discipline, and when the highest type of character is evolved, the purest happiness ensues unsought. They who do not ask a crown receive the brightest diadem; they who would gladly give away their harps and palms possess them in such wise that nothing can ever deprive them of their well-earned possessions.

If we look at this life from a spiritual standpoint, then we shall be able to reconcile its incongruities and feel that there is something beautiful in the simple thought of living—in the mere act of breathing in the atmosphere of vitalized existence. We shall be able at last to see that beyond the pain and

shadows there will be found sweet life and happy peace.

Browning and Barrett.

BERTHA J. FRENCH.

Is it not a pleasure to sometimes lay aside the works of your favorite writers and study, dream and wonder about the writers themselves? To look into the very core of a human soul, quivering with passionate ideals, or to study an exalted love, in its genesis, environment, unfoldment and its effects—is to become closer acquainted with your own soul; it helps to solve some of the complex mysteries of human life, and raises immeasurably your ideals, which are the heralds of your advancement.

To force our way into the sacred silence that hedges a soul is more reprehensible than it would be to force our way into a neighbor's house and take possession of its contents. But when a soul, vibrating in "sweet purity," instinctively opens its windows, that it may radiate its uplifting influence and touch with aspiration the groping world, then, like welcomed guests, we may study without embarrassment the psychology of its message.

The poems and recently-published letters of Robert Browning and Elizabeth Barrett reveal glimpses of a love, ideal in its exquisite spiritual harmony and intellectual affinity, yet humanly real, making the happy home and enduring the test of years of closest companionship. In the wondrous blending of these two great souls were widely divergent qualities, which made one the complement of the other, thus forming the ideal union. We read Robert Browning's nature in his poems. We cannot read them without feeling a suggestion of rugged, leaping mountains enshrined in tender mists. In hers is a winsome sentimentality, a deep tenderness, a delicate beauty, a responsive emotionality, which make her thoughts the tourmalines of poetry.

In the noblest love sonnet ever written, Mrs. Browning traces from its nativity the love that marked the efflorescence of her life. Where can we find a greater epitome of love than in its closing lines? "How do I love thee? Let me count the ways I love thee, to the depth and breadth and height my soul can reach, when feeling out of sight. For the ends of being and ideal grace, I love thee to the level of every day's most quiet need, by sun and candlelight. I love thee freely, as men strive for right. I love thee purely as they turn from praise. I love thee with the passion put to use. In my old griefs, and with my childhood's faith, I love thee with a love, I seemed to lose with my lost saints—I love thee with the breath, smiles, tears of all my life, and if God choose I shall but love thee better after death."

In reading Robert Browning's response, "One Word More," we gather an idea of his loyal love and reverence for his wife. We give a gleaming fragment, which may suggest the beauty of the golden unit:

"God be thanked, the meanest of his creatures boasts two soul sides, one to face the world with, one to show a woman when he loves her. This I say of me, but think of you, love. This to you—yourself my moon of poets! Ah, but that's the world's side, there's the wonder. Thus they see you, praise you, think they know you; there in turn I stand with them and praise you.

Out of my own self I dare to phrase it. But the best is when I glide from out them, cross a step or two of dubious twilight, come out on the other side, the novel, silent, silver lights and darks undreamed of, where I hush and bless myself with silence."

Here we have their love in poetry. In their letters it is told in prose in detail and data, revealing in clear photographs their innermost natures, enriching psychological literature and raising the standards of human life. Their love history begins in tones pure and passionate as the love notes of Wagner.

In his first letter to Miss Barrett Mr. Browning tells her how near, at one time, he came to seeing her. "I feel as at some untoward passage in my travels, as if I had been close, so close to some world's wonder in chapel or crypt . . . but the half-opened door shut and I went home my thousands of miles, and the sight was never to be."

We, too, are reverent pilgrims before a half-opened door. We enter and pause before the white wonder of an ideal love wrought into actual life. We have left the cynical shadows cast by a careless world. Our faith is restored, our ideals exalted, and if it is life's purpose to sweep continuously to "vaster issues," we must cultivate our ideals, for it is through our struggles for the ideal that the ideal becomes reality.

Willimantic, Conn.

Spirit Painting.

F. D. SMITH.

On Saturday afternoon, Nov. 25, about 25 people assembled at H. F. Coates' rooms, 2541 Indiana Ave., to witness the spirit painting of his guides. The canvas upon which the painting was done was thoroughly examined by all and pronounced free from paint, etc., after which it was placed upon an easel in view of the entire audience. After some music, the work began, and face after face appeared upon the canvas, until six perfect faces were seen. Now this was done in the light, the canvas not leaving the eyes of the sitters at any time.

When completed and examined it was found to be truly a work of art, many present being judges of such work, and with one accord said the work could not be excelled by any living artist. The time consumed in painting it was 1 hour and 20 minutes. Many present were in doubt in regard to this kind of work, but after witnessing the phenomena, are satisfied that we have spirit artists and that portraits of our departed friends can be produced if proper conditions are given.

Chicago, Ill.

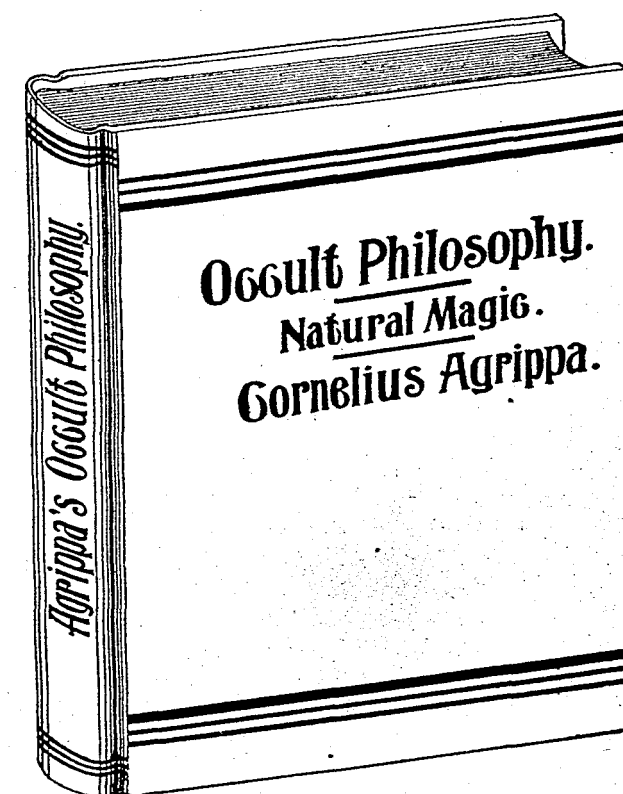
Resolve.

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power.
But always fronting forward to the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way!
—Charlotte Perkins Stetson.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

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For the convenience of those who cannot send all the money at once, we will hold the Book for them, if they send us 75 cents, and pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed. This gives SIX MONTHS in which to pay the balance.

Write now, before you forget it.

Offer to be Withdrawn.

This clubbing offer of Agrippa and the JOURNAL will be positively withdrawn at the close of this month—Dec. 31, 1899. Those who intend to possess this valuable Book should avail themselves of this wonderful offer before the close of this year.

RELIGIO- PHILOSOPHICAL JOURNAL

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, DEC. 14, 1899.

Spiritual Work.—We like the sentiment of Bro. Barrett's leading editorial in the *Banner* of Dec. 2. We have always maintained that the word *spiritual* was not an adequate expression when used in connection with the work of Spiritualists. The entire orthodox pulpit and press use this word to designate the character of their work. The time has come to take a decided stand and cease to give forth no uncertain sound. Let us be Spiritualists, and give credit where it belongs.

A Unique holiday present is proposed by the *Progressive Thinker* for Hudson Tuttle of Berlin Heights, Ohio, in recognition of his 50 years' brilliant service in the cause of Spiritualism. The plan is to urge the Spiritualists of the world to send direct to Mr. Tuttle, during the month of December, whatever sum of money each desires to donate, no matter how small or how large. The expectation is that the aggregate will be a large sum. This is a worthy object, and we cheerfully second the plan of our metropolitan contemporary.

Florence Cook.—The *Psychische Studien* for October and November has a report of sittings with Mrs. Corner (formerly Florence Cook), made famous through Prof. Crooke's experiments in his own house. It was participated in by Ochonwicz and others, which seemed to show that she had lost very much of her mediumistic power.

The Field Monument.—The secretary of the Field Monument Fund has forwarded us a notice of their propaganda. The memory of Eugene Field lingers in the mind and heart of all who have been children in the last third of the century.

Evolution.

Mrs. Benjamin Fay Mills, wife of the pastor of the First Unitarian Church, Oakland, Cal., created a mild sensation at the Woman's Alliance tea on Dec. 4 by the unconventional manner in which she handled orthodox creeds. The subject was "What Is It All For?" and a number of Oakland society women were present. The affair was held at the Unitarian Church. Mrs. A. C. Schlessinger presided and Mrs. MacNicol acted as secretary.

Mrs. Mills explained that "It" meant the destiny or purpose of life. She began her talk with an illustration from Schopenhauer, who, lost in thought one day, accidentally ran against a passer-by. "Who are you?" asked the stranger. "I have been trying to find out all my life," answered Schopenhauer.

"The people who live on the surface of affairs," Mrs. Mills said, "never work out the higher meaning of life. It is those who have lost friends and friendships who are driven to ask what it all means. All religions, all philosophies, all sciences, are, after all, only theories."

"All formula of the destiny and purpose of life can be reduced to three theories. The first one, relative to the old creed, no set of educated people now believe, even though it concerns itself with the early form of orthodox religion. It was good enough for its own day, perhaps, but civilization has outgrown it. It meant, in the main, that man had made a failure of the whole scheme of creation, and that a few people would be saved as brands from the burning. It is unworthy of the enlightened, cultivated people of our day."

"The second theory is that man is the only intelligent, conscious power in the universe. There is no explanation possible for the existence of man; but the planet and the people who inhabit it will pass away like a dream. This theory never satisfies the thoughtful, spiritual man."

"The third theory recognizes the growth of long ages, the change from the lowest animal form through an intelligent development. It took millions of ages to lift life to its feet. And what an infinite power took infinite pains to do, was well worth the doing."

Mrs. Mills traced the evolution of the sense of beauty. The great harmony of the universe found its expression in music. She explained the growth of the social ideal from the animal man to the social man, and said the growth of the moral faculty was the mightiest power in the world.

"Men say a higher creature than man may yet come, but man's possibilities to-day are worthy of his highest endeavor," she said.

Mrs. Mills claimed that the ultimate law of morals is the law of love.—*Examiner*.

Dr. C. E. Watkins has valuable mining interests in Colorado, and we are glad to learn that they are yielding well. The doctor has just returned from a visit to the mines and will personally attend to his large practice in Boston. See his advertisement in this JOURNAL.

Controversy.—We are in receipt of a long communication from Mr. W. E. Robinson, keeping up the controversy between himself and Mr. Fred Evans. The columns of the JOURNAL are not open to those who desire to carry on an argument that is not of general interest. Controversy and spirituality do not exist upon the same plane of being. The truth needs no defence, nor defenders. Personalities do not enter into our calculations when we try to solve the problems of life.

How to spiritualize the gross material conditions of our environment is the paramount question of the hour. Have you any thoughts upon this subject? The policy of this paper has been uniform, seeking to dispense justice to all and granting special privileges to none. We hope to grow broader as the days go by, and enter upon new fields of usefulness. Let us drop these personal controversies, and in love preferring one another seek the highest good. We find no pleasure in continual talking or moralizing, and hope these few words will be sufficient to the wise.

Mr. Robinson refers in his letter to the challenge by Mr. Evans, published in our columns Nov. 2, in regard to a certified check, etc. There is evidently a misunderstanding between the gentlemen, which could be best settled privately. Rancor and controversy must be eliminated from articles intended for publication in the JOURNAL.

We Note with pleasure that the discussion of the Declaration of Principles, adopted by the last National Convention, is being carried on in the spiritual press in a more moderate and rational way. Discussion is always good, but should be conducted in a spirit of love, seeking to find the good there is in the matter under discussion. In this way, the truth will be immortalized, and error, being exposed to the light of reason, will disappear.

Dr. C. W. Hidden, of Newburyport, Mass., has closed a successful three months' engagement with the society at Providence, R. I., and is now busy with the cares and excitement attending his campaign for the mayoralty of Newburyport. He is running on a straight no-license platform. Dr. Hidden is an earnest as well as active temperance worker. He was recently elected Chief Templar of Mountain Rill Lodge of Good Templars, and, on the night of installation, was presented with an elegant regalia. He returns to the Providence society in February.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price, 50c. For sale at this office.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

Anniversary.—We learn with pleasure from *Light* of London, Eng., of an interesting event in the lives of Mr. and Mrs. J. J. Morse and their daughter, Miss Florence Morse, at Florence House, Osna-burgh St., in commemoration of 30 years' continual service in the spiritual vineyard.

Mr. Morse welcomed the company, and humorously remarked, in doing so, that, like all ladies, his good wife was very modest, and shrank from public speaking; her work was of the silent sort, but none the less important on that account. Therefore, they would have to imagine that what he said was as if said by her, and that she was, temporarily, incarnated in himself for the moment. They had met not so much to do him honor, but rather to honor those good and faithful spirit friends, his two chief controls, who had done so much to spread the principles of Spiritualism, and the nobler thought of Immortality, during the past three decades throughout our country, and across the seas. For himself, he felt blessed, indeed, that he had been the servant of two such noble souls, and that he enjoyed the personal friendship and confidence not only of those gathered before him, but, he believed, of many more who were unable to be with them that night. He paid a warm tribute to the loving care and sympathy of his wife, and said that it was there that Mrs. Morse had done so much for the work. He was glad to know that his lengthy services had borne some fruit, and that he had lived long enough to see the great cause to which he had devoted himself grow to such proportions from its small beginnings when he entered it at first.

The JOURNAL joins with the entire spiritual press of the world in congratulations, and hopes for continued service of love in the work to which this harmonious family have devoted their lives.

J. C. F. Grumbine closed his work in Chicago with a lecture Sunday, Nov. 26, in the Ryder Memorial Church (Universalist) by invitation of its pastor, Rev. J. V. Millar. He is in Washington, D. C., serving the First Society in the Masonic Temple, during December. He will be in New York City and Brooklyn during January and February.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

The Reviewer.

KATE FIELD—A Record, by Lilian Whiting. 600 pp., cloth, gilt. Boston: Little, Brown & Co. Price, \$2.00. For sale at this office.

The world of thought is under a lasting obligation to the author for this book, and it will surely take a place among the world's best books. No adequate conception of its value can be given in a brief review; it must be read to be appreciated. The portrait of Miss Field on page 380 is perfect, as the writer saw her during an ocean voyage some 15 years ago. The book is adequately indexed and beautifully printed, and is worthy of both author and publisher.

The Coming Age, Boston and St. Louis; B. O. Flower, editor. The Midland Publishing Co.; monthly. See our clubbing rates on page 8. This magazine for December closes its first year. During the past 12 months, the *Coming Age* has been on trial, as a reviewer of passing events. It has been a pronounced success. The prospectus for the early months of the coming year indicate a rare treat for its readers. The world of busy toilers who have not time to read all that is written, are grateful for a consensus of the world's thought.

The Open Court, Chicago and London; Dr. Paul Carus, editor, with an able corps of assistants; monthly. The Open Court Publishing Co. The December number of this excellent magazine sparkles with good things. The illustrations are a prominent feature of the present number, and the subject of child study is dealt with in an entertaining manner by the editor.

The Lyceum, published in Cleveland, O., by Thomas Clifford, comes to us this week with the announcement of a change from a weekly to a monthly publication. The *Lyceum* has the best wishes of all interested in the education of children, and we wish Mr. Clifford success in the new departure.

In addition to its regular departments, the *Review of Reviews* for December contains an illustrated review of the season's new books, devoting special attention to literature for the young.

The Harbinger of Dawn for December contains among its leading features Sir William Crooke's account of his three years' investigation of the 15-year-old Florence Cook, and the materialized "Katie King," in his own home under his own conditions; "Two Seances with Henry Allen," by the editor; "Fate and Justice," by Emil Ulrich Wiesendanger; instructions in Mental Science, Telepathy, etc. 10 cents a copy. 1804 Market St., San Francisco, Cal.

Prof. C. Payson-Longley is now getting out a new edition of his beautiful songs for public meetings and the home. The price is 15 cents, and it is worth at least four times that amount. Prof. Longley's songs are intended for the home, where they will become a harmonizing and spiritualizing power to uplift and comfort weary and sorrowing hearts. A co-worker of Brooklyn, N. Y., writes concerning them as follows:

"I have been singing as solos, the beautiful melodies in Volume 1 of 'Longley's Echoes from the World of Song.' Each song is worth three times the value of the whole collection."

All of Prof. Longley's songs and books are for sale at this office.

Star of the Magi, Vol. I, No. 2, published in Chicago, Ill., by Mr. N. E. Wood, comes to our table filled with good things on occult subjects. It is printed in clear type, on excellent paper, and occupies a field not already overcrowded. It is issued on the first of each month.

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CLAIRVOYANCE: A System of Philosophy, concerning its Law, Nature and Unfoldment. Cloth. Second Edition. Price, \$3.00.

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A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

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Men called it failure, but for my own part
I dare not use that word, for what if heaven
Shall question, ere its judgment shall be read,
Not "Hast thou won?" but only "Hast thou
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—Kate T. Goode in Sunday School Times.



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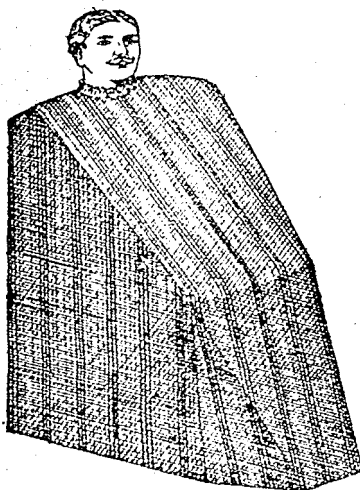
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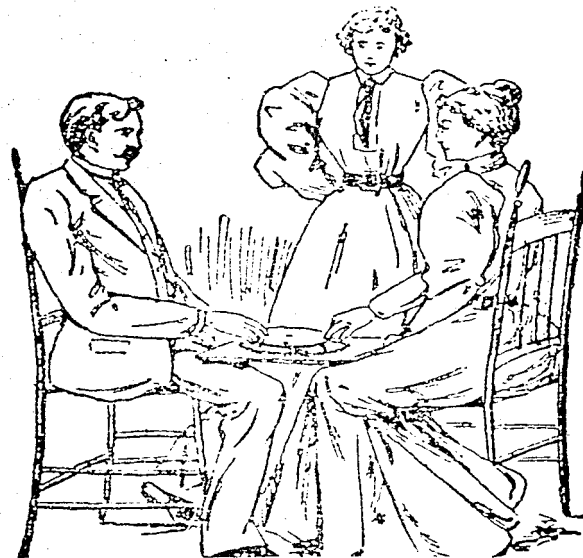
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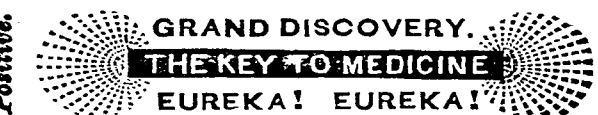
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Progressive Spiritualists.—Mrs. R. Shepard Lillie delivered a very able address last Sunday evening in Occidental Hall on the subject of "Illumined Minds." The musical exercises, led by Mr. J. T. Lillie and Mrs. Sadie Cook, were an important part of the evening's program.

The Children's Lyceum. held in Fraternity Hall, 909 Market St., last Sunday morning, was conducted by Mrs. Alice Briggs, in the absence of Mrs. C. H. Wadsworth, who attended the funeral of Pearl Sorensen, a member of one of the numerous groups. The seats in her group were vacant and the banner covered with flowers and ferns in her memory. The exercises were very interesting. Mr. M. S. Norton told a story of "the man who lost his shadow." The exercises are held every Sunday morning at half-past 10.

A Sculptor's Success.—Mr. E. J. Aitken, son of Mrs. Eggert Aitken, one of the oldest and best-known mediums on the Pacific Coast, has achieved fame. The San Francisco Examiner of Dec. 6 publishes an illustration of his latest work, on exhibition in the Bohemian Club rooms in this city, and predicts a brilliant future for the young artist. The JOURNAL extends congratulations.

Hermetic Brotherhood.—Dr. W. P. Phelon lectured on Thursday evening, Dec. 7, at the Hermetic Home, 509 Van Ness Ave., taking for his subject, "Know Thyself." Mr. Chas. Weld was the presiding officer, and Mrs. Virginia Weld and Mrs. Frances Rogers furnished the music. Local lovers of the higher thought filled the parlors to overflowing. Dr. Phelon and Mrs. Rogers held meetings under the auspices of the Knot in San Jose on the 10th inst.

Mission Lyceum.—The attendance was very large last Sunday in Mission Opera Hall, 2131 Mission St., and preparations are progressing for the Christmas entertainment on the 27th inst.

Mrs. Wrenn held her meeting as usual in Lower Scottish Hall last Sunday evening. There was a good attendance and much interest manifested.

Mrs. C. J. Meyer held her Sunday evening meeting at Friendship Hall, 305 McAllister St., the exercises consisting of music and messages.

Pearl Sorensen passed to spirit-life on Friday, Dec. 8, aged 7½ years. The last rites were performed in Cypress Lawn Cemetery, on Sunday, the 10th inst. Pearl was a member of the Children's Progressive Lyceum, 909 Market street.

The Ladies' Aid Bazaar opened auspiciously on Friday afternoon at 2 o'clock. The exercises consisted of a tea and social time. In the evening there was a program, the following artists participating: Miss Myrtle Colby, song; Miss Mabel Pfeifer, German song and club dance; encore, tamborine dance; violin solo, Ethel Grant, accompanied by Mrs. Edith Decker. Mr. E. Barrows gave impersonations of eminent actors. Miss Daisy Place rendered a vocal solo, accompanied by Prof. Carl Sawvell. Miss Marion Tracie gave a humorous reading, followed by a reminiscent patriotic song. Prof. Carl Sawvell gave two vocal selections, and Mrs. Lida Hickock gave some of her characteristic readings.

Saturday afternoon, many of the old-time workers called, to take tea and talk over old times. The different booths were in charge of the following ladies: Art Table, Mrs. Laura Blake; Useful Articles, Mrs. T. Johnson; Toy Table, Mrs. E. Hill; Ice Cream Table, Miss Daisy Place and Miss Grace Bowcher. The ladies were kept busy showing goods and waiting upon customers.

Saturday evening, Prof. and Mme. Young gave an instrumental selection. Master Ernest Young danced a Spanish dance. The Oriental Quartette gave some selections, and Miss Stella Callender sang "Promise Me." The Bazaar has been a success, and thanks are due to all. Among those deserving of special mention are Wm. Rider, W. T. Jones, Mr. and Mrs. Lilac, Mr. and Mrs. Lillie and Mrs. Sadie Cook. Mrs. D. N. Place was chairman of the Committee of Arrangements, Mrs. B. F. Small, president, and Mrs. Lillie Jolly, secretary.

At San Jose, Sunday evening, Dec. 3, Mrs. Watson gave a short talk on "Why I Give an Invocation?" and to Whom I Pray?" afterwards taking up her subject for the lecture, "Our Workers." It was most ably presented. Would that some reporter might have been present to have secured it for publication. Such grand thoughts ought to be given to multitudes instead of one small audience, many not being able to appreciate them. Our young lady musicians also furnished good music—Miss Annie Tohle, vocalist, and Miss Gertrude Shaver, accompanist. It is a pleasure to have the privilege of listening to them.

H. L. BIGELOW.

Dr. Geo. E. and Mrs. Maud Chesbro have been laboring in the central part of the State of California for the spiritual cause, and have done much effective work in Tulare, Visalia and other points. As a result of their labors in Hanford during October and November, we learn that a society has been started there, with B. C. Wells, president; Joseph Mitchell, secretary, and H. E. Francis, treasurer. Mrs. Wells, with her inspirational speaking, and Messrs. Collins and Francis, with their test work, form the pillars. At the urgent request of friends, they have returned to Visalia for December.

Universal Spiritual Association.—The subject for discussion was "Forbearance." There was a great diversity of thought expressed, and many were unable to obtain seats.

The Central Lyceum recently organized will give an entertainment at Crystal Hall, 909 Market St., Wednesday evening, Dec. 20, to raise funds for equipment. This is the third Lyceum in this city, and there is room for more. The State Association stands pledged to the extension of Lyceum work, and the JOURNAL is ever ready to help any movement which has Freedom for its watchword.

Mme. Young's Meeting.—Mrs. Sarah Seal delivered an eloquent address last Sunday evening in Oriental Hall, to a large audience. The Oriental Quartet gave a selection, and Mme. Young entertained the audience with her remarkable psychometric readings.

Personal.—A. S. Anderson and C. H. Williams of Lodi, Cal., called at the office one day last week and brought cheering news from the interior.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

Don't do it.—Notwithstanding the fact that in every issue of the JOURNAL we caution our subscribers about sending either coins or paper money in letters, because of the danger connected therewith, many still do it, to their sorrow. Every few days we have reports of money lost in transit. The only safe way is to get a postoffice or express money order; then there can be no loss, as a duplicate can be secured if it does not reach its destination. The cost is trifling, while the security is complete.

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DR. PEEBLES, since devoting himself personally to the interests and welfare of his patients, is performing some wonderful cures, perhaps more remarkable than those of former years. He does not claim to possess gifts which none others have, but he does claim to possess some advantages over most of his contemporaries—he is certainly curing hundreds of cases where all others have failed. He claims his great success in treating chronic diseases is due to several factors, an important one being his vast experience, having had over half a century's actual experience in the treatment of these diseases.

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, DECEMBER 21, 1899.

1429 Market-st.
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BORDERLAND.

A Mental Phenomenon.

I can illustrate what I mean by an incident in actual life familiar to you. In 1863, when Hill from North Orwell was in Andersonville, he wrote home that Perry Cowles was dead. All but one person in Orwell mourned him as dead, and as time went on for 18 months, without hearing from him, the mortal evidence of his death was so overwhelmingly convincing that all but the one person mentally knew that he was dead. That person was his loving mother.

When we put the flags at half-mast, she laughed while we wept, and for the 18 months she rejoiced while we mourned. We, with our human evidence, thought we knew. She, with the fact revealed to her that he was alive and the further fact revealed that he would continue to live and return to her, really knew. Recall her cheerfulness during all these months. She was always setting the table for two and then eating alone, (one plate for Perry, as she said), and the fact that the day of the evening that we heard he was alive and on his way home, she washed up his shirts, etc., and said that Perry was coming home before many days, which he did. Our evidence was mortal and mental. Her evidence was spiritual. We guessed. She knew.

Healing in Touch.

Unusual interest, almost bordering on a sensation, has been occasioned at Sonoma City as a result of a number of cures performed by a woman who is at present a guest at the Cuicci hotel at that place.

The woman is said to reside on the border of Marin county and is of foreign birth. She claims no credit for herself for the ability to cause the lame to throw away their crutches, but rather transfers the honor to her mother, who many years ago showed her the plan of campaign she adopts.

Yesterday the doctress gave her treatment to little Spencer Harris, son of Granville Harris of Sonoma. The boy had been forced to use crutches and was believed to be suffering from hip disease. After the treatment, the *Press Democrat* informant stated, Spencer was able to walk without his crutches, the cure being almost instantaneous. He was told, however, not to walk about too much for several days.

Another case was that of a man named Joy, employed in Sonoma.

He consulted the woman, having been an acute sufferer from the effects of a dislocated shoulder, the result of an accident some time ago. It is said that he was hardly able to move his arm or lift it above his head. In a few minutes after the treatment he was able to swing his arm about with ease.

Another of the woman's patients is in Santa Rosa at the present time. She is a little girl named Rowena Yates, and she came to town last night on the train. The child had an accident some time ago, as a result of which one foot was twisted out of shape, making walking almost out of the question. She was taken to see the miracle-worker and was quickly able to walk about the room with the foot back at the proper angle.

No instruments are used in the cures. It is said that the woman's fame was sent abroad to the world when she cured one of the Cuicci children. All this has naturally interested the people of Sonoma very much, and it was learned from a well-known citizen of the place that the facts as stated above are correct.—*Santa Rosa Democrat*.

An Officer's Dream.

On the night of which I am about to speak I had just made port from a prosperous run through the ports of the low countries. The Franklin made the roads of the Scheidt about 10 o'clock at night. I told the crew we would not land that night, and as they were very tired, they agreed.

As for myself, I remained on deck for half an hour later looking toward the shore. The house in which I lived with my father, mother and brother, was in plain view from the ship. I looked at it and wondered why it was all lighted up so long after their usual hour of retiring. For a moment I was half tempted to take a boat and go on shore.

But I went down the cabin stairs. Scarcely had I reached my room when my presentiment returned. I set a tray of brandy peaches on the table and lit a big stone pipe. While I smoked I thought of home. I hadn't seen my brother for a year and I wondered how he would greet me. It may have been because we were

twins, but we were always closer together somehow than brothers.

So thinking, I must have fallen asleep. Suddenly, a cold, oppressive chill seemed to seize my very heart. The ship clock on the wall showed the time—11:50 p.m. The lamp had burned dim. Then I realized that someone else was in the room. A figure was seated in that chair, just as you are now. I couldn't see his face distinctly, but his eyes had an expression of mute sadness. Horror seized me—horror indescribable. With a violent effort I shook off the hallucination.

Grasping the pipe which lay on the floor beside me, I struck the intruder a terrific blow on the head. A plaintive groan sounded through the apartment and the spell was over. The moonlight streamed through the stern window into the cabin, and I saw it was empty, but there was a big dent on the floor where the pipe had struck. The bowl was broken.

I went up on deck and to my surprise saw that our house was still lit up brightly. There seemed much confusion there. Forms could be seen flitting past the windows and all was excitement. Thoroughly alarmed, I called the watch and had the boat lowered. In a jiffy we pulled through the moonlit water, and in 10 minutes I was knocking at the door of home.

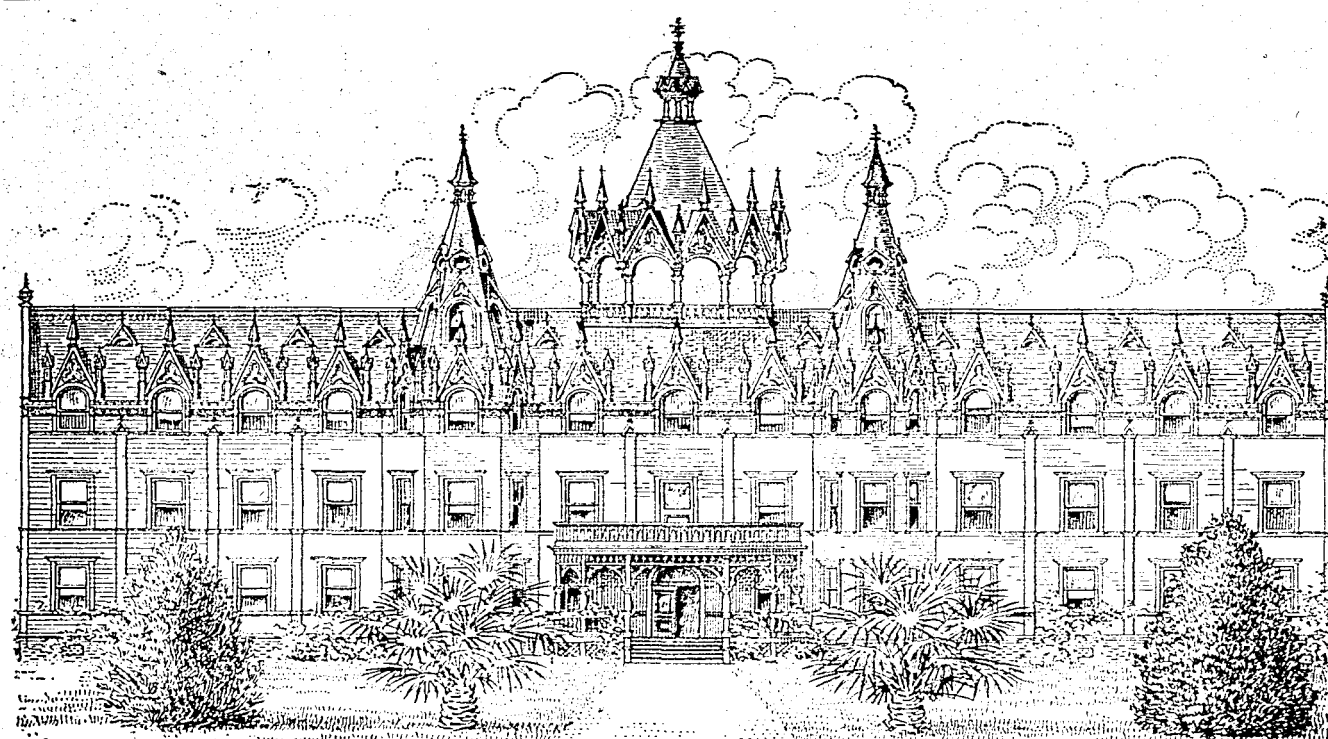
My mother opened it. She fell upon my shoulder and exclaimed between her sobs: "Oh, Jacob, Hans is dead! He longed for your coming, but he passed away a little before 12. He knew you were in the bay. Why didn't you come ashore?"

And then they told me a strange story. Hans was seized with a sudden illness on the morning of that very day. They told him the Fraulein Voorhees would soon be in, but he replied that he would never see me again. At 10:30, the time when I had imagined I was asleep in the cabin of the brig, he had fallen into a deep coma. And then, at 11:50 p.m., at the very moment when I had brought that curved pipe down with crushing force upon the head of the apparition of my dreams, he suddenly awoke, and crying aloud, "Oh, my God, Jacob, my brother," he died.—*An Officer*.

Hatred is a Destroyer.

Hatred is the meanest vagrant-tramp one can harbor in his mental habitation. If harbored long enough, it will thoroughly destroy both the mental and physical mansions, so that they will become curses and hells to their owners.—*L. A. Mallory*.

Not personal advantages, not all those of fortunes, procure happiness; it alone can be found in uprightness and integrity.



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The College of Fine Forces was conducted for a number of years in the city of New York, but for some time back has been conducted in Los Angeles under a California charter, this sun-land being considered a more appropriate place. On careful study, it has been deemed best to locate the above building in the beautiful city of Santa Cruz, which has one of the most delightful and healthful of all climates. This city is 80 miles south of San Francisco, sheltered from the Pacific Ocean by a range of hills.

Stray Thoughts.

LOE F. PRIOR.

"Whence are we, and why are we? Of what scene the actors or spectators?"

The time has come when with voice and pen all workers in Spiritualism must declare themselves; they can present to the world that side of "Our Scientific Religion" which appeals to them, thereby bringing someone into the light, thus spiritualizing man, by teaching him his relationship to all men.

Spiritualism is not only scientific, but there are religious and philosophic tenets embraced by it that were they lived up to by all the believers of this nineteenth century Truth, it would be no longer necessary for us to preach harmony, for all harmony would be ours.

Boastingly we speak of science, saying that only by the scientific investigation of spiritual phenomena can the immortality of the soul be proven; hence we invite such inquiry. To some the proof given has been sufficient, while many, after long years of close study and research, are not yet ready to stand before the world and declare that "if a man die he shall live again."

Does the knowledge of an immortal life relieve us from any part of our duties of our fellow-man?

If science proves anything, it teaches that we are all parts of the whole, and as such, atoms, we have relationships dependent upon us, not only to those of our own household, but to the strangers whom we know not of; this relationship fosters a duty which we may not slight without injury to ourselves. We seemingly stand apart from man, yet are we ever one with him, his sorrows our pain, his joy our happiness, his unfoldment our progression.

As knowledge grows and intellectuality expands, we perceive very clearly that we are not free will agents; the veil of darkness is lifting and with a clearer vision we cognize the great depth of the Unknowable, as each view presents a wider expanse so in proportion do we become more conscious of the labor which depends upon us; hence to those who have not the proof of the soul's immortality must the light be brought.

The scientist is not the sage to whom the "heart hungry of the world" will go for comfort, when standing by the open tomb of a loved and lost one. Franz Hartman, M. D., says: "Spiritual development is not necessarily dependent on intellectual acquirements;" hence 'tis not always the greatest scholar, nor the best-read man, nor yet the most scientifically intellectual one that can bring light to tear-dimmed eyes, nor smiles to the sad lips of an anxious mother who has felt the angel Death take from her arms her treasure; nay, she, the mother, seeks one whose spiritual powers enable her to catch a glimpse into the higher life, although that one a medium, may be ignorant of worldly things.

As religion has always been an integral part of man, a "symbolism of abstract truth" that has served to raise him from absolute fetishism of the past, so is it very necessary that some must have that symbolism of to-day, the Religion of Spiritualism, which satisfies his soul and hurts not his brother, who alone finds immortality in the wonderful workings of nature as demonstrated for him by the great alchemist of to-day, the modern scientist! What appeals to the one cannot satisfy the other.

"Heaven is not reached by a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round."

Each soul can grasp that which it is striving for, and no more; by and by it will want more and stronger food, but only when such can be digested with profit.

Friends in Spiritualism, let us be in very truth "Brothers in one cause!"

If to you it is a science, investigate it deeper! If a religion, live by it, teaching ever the Brotherhood of Man!

If a philosophy, profit by all it embraces. There are none of us that know all things; we are but students, and mortal life but a primary department. By and by each will be called hence, and only then may we say that we know.

"A sacred burden in this life ye bear . . . Look on it, lift it, bear it cheerfully; Stand up and walk beneath it steadily— Fail not for sorrow; falter not for sin. Up, upward, onward, till the goal you win."

The Sane Mind.

What is a mind? No one knows. We know the mind only as we know God—by its manifestations. That is an extremely unconventional statement, but we regard it as literally true. It is a delusion, that we know man but not God, matter but not spirit. Through all the octaves of being, conscious or unconscious, living or not living, we know only modes of manifestation. It is in vain that we describe what we see. What we see does not reveal what is. It reveals only what we see. So with mind; and perhaps the farthest we can reasonably go is to say that the mind is the incomprehensible steering apparatus of the unknown entity we call "woman" or "man." "That's a stop," as they say in the "round game" at Christmas. It bothers and disappoints the players, but it is the game.

This "steering apparatus" is apparently self-acting, but no one can be certain there is not an unknown man at the wheel. It may not be desirable for us to know this, but, for all that, it may be true. What is "inspiration?" What is the explanation of "besetting sins;" of the conviction underlying the cry: "The hand of the Lord was upon me?" What is the truth underlying the power of Prayer? and what the actual significance of the appeal for the guidance of God? What a subtle, what a marvelous steering apparatus it must be which, while absolutely certain that it is self-controlled, responds to the myriad throbs of suggestion, emotion, excitement, unconscious compulsion from without!

What then is it for the mind to be "sane?" The word, of course, comes to us from an ancient word which indicates soundness or health; but soundness or health through wholeness. A sane mind, then, is a mind that is rightly developed—a mind that is not restricted in its range and activity. It is not enough that the mind should be sound as far as it goes; it is necessary to real sanity that it should go as far as it ought. When this is understood, it will be seen that many of the world's decisions are totally wrong, and will have to be reversed. The world is ready with its praise for the man who strictly attends to the adored art of money-making—the man who, to use the cant and misleading word of the day, is "practical," who will have nothing to do with your fantastical dreams, who is as suspicious of the reformer with his upsetting proposals as of the seer with his preposterous delusions. This is the world's typical sane man.

What folly it is! Even in the slang of the streets there is a phrase which, used one way, shows the folly of it. "He's all there," rightly used, would be applied to the mind that is usually considered "not all there." The mere money-maker is not "all there;" he is only partly there. The best half of the real man is asleep or unborn. What is there is only what he has in common with the beaver or wolf. There is an absence of proportion, and therefore of wholeness, and therefore of true sanity. That mind is not sane which is over-easily moved by the brute survivals in us, which is most strongly urged by merely material interests, and most easily excited by the self-regarding instincts, or the instincts of mere self-preservation. That mind is not really sane which moves in one narrow groove, and is therefore readily prejudiced against and easily irritated by unfamiliar facts or ideas. That mind is not entirely sane which is unconscious of its limitations and is unwilling to entertain strangers, with any hope that it may thereby entertain angels unawares.

What a curious turning of the tables upon the world! The probability is that, not the heretics, but those who denounced them, were not "all there;" that, not the martyrs, but those who burnt them, were unsound in mind; that, not Spiritualists, but the prejudiced people who fancy they know everything, are insane.

The blessings of a sane mind are numberless. They include, for instance, all the million mercies indicated by that brilliant phrase of Sir William Crookes—"A mind to let." A human being with a mind to let walks the earth as, in a way, its proprietor. His are the heavens and the earth, with all their mystery, beauty, splendor, grace. His the earliest glimpses of hitherto undiscovered countries in literature, science, social economy and art; and even in the art of success in business, his are the first glimpses of new paths to wealth, unless, indeed, the art of money-making is restricted to the arts of the beast of prey.

One priceless blessing of a sane mind is self-possession. What a luxury! and how necessary for anything worth calling a mind! What is lunacy, in all its forms, but loss of self, loss of the steering apparatus, the controlling power? And just here we may go back to the suggestion that the mind may be influenced by unseen powers; for there is here a distinction with a difference indeed. There is no loss of sanity, necessarily, in the being influenced by those powers; but loss of sanity may begin when the selfhood is surrendered, when discriminations are foregone, when the mind no longer sits in judgment upon the claimants that come. And here again the merely "practical" people who pride themselves on being free from all such control, may be least sane of all—by being the victims of such control, without knowledge or choice. Much of the popular animal passion of the hour, with its odious lust for fighting, may be, for all we know, the sheerest insanity. It often looks like it, just as though some evil influx had come in, like a torrent, to sweep fine feeling and good sense away.

The saddest form of insanity is that which goes with the most strident assertion of self.

Another blessing of a sane mind is the ability to bear, to stand alone, to fall in with the fine old injunction, "In your patience possess ye your souls." A sure sign of defective sanity is want of repose, purposeless restlessness, too ready a yielding to the fashion of the hour or the latest social demand. The thoroughly sane mind asks "Why?" It loves reasons; it can wait; it holds its own; it discriminates; it can afford to consider; it can bear to be alone.

Such a mind as that will not count its company and will not care what the world says. It will be receptive, but will be its own master; ready to march, but resolute to see its way. It may suffer, but it shall

Know how sublime a thing it is To suffer and be strong.

—Light.

Uneducated Mediums.

PAUL FERRIS.

The question of uneducated mediums appears to be agitating the minds of the more educated members of society. Personally, I was drawn to Spiritualism because its philosophy pointed to the brotherhood of man, not in canting language, but in loving reality. I thought it meant to uplift downtrodden humanity, but I regret to say the expressions of your correspondence gives but little promise in this direction; the tendency is rather to crush down. We can measure the wealth of the soul by its power to feel for others, and its poverty by how little sympathy it expresses.

If you have a piece of land and you decide to cultivate it, you would first engage the unskilled laborer to break up the soil, then a more skilled laborer to put a fence around it; you would next engage the skilled gardener to sow the seeds in due season. Are not the poor mediums doing the unskilled labor and preparing the vineyard for the more skilled teachers? Again, it must not be overlooked that the great mass of humanity have been robbed of their creation rights; therefore the uneducated are more to be pitied than blamed.

Experience teaches that the uneducated medium who lives closest to nature's laws will give better results than the educated ones that do not. If we live the life the power will come. The educated Spiritualist sometimes feels the sting of religious prejudice. It would be interesting to know the difference between the two, religious and educated prejudices; the component parts are the same, the ingredients being ignorance, injustice and a want of charity to our fellows. I mean ignorance of the laws of our being, and the injustice of condemning others when we do not have equal opportunities. This shows a deplorable want of charity unworthy of any one calling themselves Spiritualists. Again, too much time is wasted on the subject of frauds. Granted, there are frauds, but we can well leave nature to deal with them. If we are always thinking evil of others, evil must be active within ourselves.

Spiritualism appeals to the reason rather than the emotions, but reason without sympathy is cold, hard and barren. Let Spiritualists appropriate everything that is good in nature; let us fill our hearts with love and dispense it to all.

We shall then have the satisfaction of knowing we have done something to make the world better by making ourselves and our cause more lovable.—*Harbinger of Light*.

The Golden Rule.

J. S. LOVELAND.

The Statement of Principles adopted by the N. S. A. has as its last article an endorsement of the so-called "Golden Rule." It has long been a matter of surprise to me that men, supposedly thinkers, should quote the passage from the New Testament and call it the "Golden Rule," and assume that Confucius uttered the same. But as the majority of the N. S. A. have adopted it as the basis of all morality, it becomes necessary to carefully examine it.

An ethical or moral system includes all possible phases of human conduct and experiences. It will not only apply to the duties of individuals to each other, but also the duties owed to the collectivity, or society, and the duties owed by society to the individual. And this latter class of duties is the most important of all. Personal wrongdoing is largely due to the prior wrong-doing of the social man, and true, ethical living on the part of the individual is impossible without the prior ethical conditions of the social man. Constitutions and laws must conform to righteousness, must be the embodiment of justice before the individual can live a true, moral life. The means and conditions of such a life do not exist where unrighteousness is ingrained in the social life. Hence, there must be some fundamental principle from which all precepts, all laws and regulations of a moral character, will naturally and logically flow.

Is the so-called "Golden Rule" such a principle? By no means. It is simply a precept, not a principle. What is the basic principle on which it rests? For, if that is right and the precept embodies it, it may be golden after all. But the patent fact is, that the basis is simply and only human selfishness! Read it: "Whatsoever ye would that men should do unto you, do ye the same to them." Man's selfish desires are here made the *supreme rule* of his conduct towards his fellows. It has been truly said that no one ever lived the Golden Rule. That is true. And no one ever intelligently tried to do so. No one could make his own selfish desires the rule of his conduct towards others, for his selfishness would prevent it. If there was such a being as a perfect man, he might consistently try to live that rule, but no other could or should. It would ruin any other character.

It is perfectly clear that the author of this saying was completely ignorant of the real basis of moral obligation, and hence concocted this immoral saying. Confucius evidently comprehended the true principles of ethics, and hence, instead of making man's selfish desires the rule for positive conduct, he made that selfishness the protector of the right. He put the rule just exactly the opposite of the New Testament: "Do not to another what you would not wish to have done unto you." Here the repugnance of self to being injured is the preventing agency, hindering from wrong-doing to our fellows. The Jesus rule says act according to selfishness; the Confucius rule says act in opposition to selfishness.

It is a sad thing that a National Spiritualist Convention was unable to formulate a statement of ethical science, but was compelled to borrow the false precepts of the old religion to make up its creed.

Prophetic, Was it Not?

HERMAN SNOW.

In the JOURNAL for Nov. 2 may be seen a brief reference to the manner in which I first made known my belief in Spiritualism. It was through the circulation of a 32-page pamphlet printed for free distribution among my Unitarian friends—especially the ministers. It was entitled "Incidents of Personal Experience While Investigating the New Phenomena of Spirit Thought and Action." It was dated in 1853, my name and residence being given in full. The pamphlet was not offered on sale, but the 700 copies printed were promptly distributed by mail and otherwise, among the persons intended, so that I at once became publicly identified with the new and strange heresy. While writing this circular, I was fully conscious of being under a powerful inspirational and prophetic impulse, which became absolutely irresistible toward the close. It is from this part that I now propose to give a quotation which, when viewed by the light of the subsequent history and present prospects of our faith, may perhaps enable the reader to judge for himself how far I am justified in making use of my implied claim of a prophetic inspiration:

"But what," it may be asked, "is to come of all this strange commotion?" I answer: "If it be of man—if it be but another of the many delusions which are from time to time evolved in the world's progressive history—it will have its brief day, and then die out, leaving but an ill-sounding name behind. But if it shall prove to be of God, as I firmly believe it is—if it shall prove to be a true development in the world's religious education—then, all the shafts of ridicule and all the more serious efforts at opposition that the perverted ingenuity of man may employ cannot stop its progress. The press may continue to pander to the grossly material tendencies of the people and follow up, ever so closely, with its volley of low jokes and small wit, and the self-constituted wise ones of the earth may stand aloof and call the whole matter trivial and utterly unworthy the stoop of their dignity—yet stubborn facts will still remain stubborn facts; they can neither be scouted nor winked out of sight; they must be openly met and honestly disposed of. Until this is done, let not the wise glory in their wisdom. The time has been and may be again when it may be said that 'God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, and the base things of the world and things that are despised hath God chosen; yea, and the things which are not, to bring to nought the things that are.'"

"It may, indeed, be beneath the haughty self-sufficiency of certain oracles of wisdom to condescend to look seriously into such simple and absurd affairs; but it will still remain true that the way to wisdom is along the path of humility, and, as in regard to God's spiritual kingdom so of the kingdom of his truth, that whosoever would enter

therein must become as a little child. It is very easy to follow the truth when some great and popular thing is required, but when the course lies through some despised Nazarine country, it is not so easy, and many stumble thereat and follow the truth no longer.

"Let the following be said, in all humility, indeed, yet with the firm assurance which belongs to an individual consciousness of well-established truth: the leaders of popular thought are but little aware that there is a power growing up in their very midst—a power which, however despised and scorned at the present time, may yet take from them their hereditary kingdom and give it to others. A few years only have elapsed since the first gleams of this new light from the spirit-world became visible; yet even now it has spread itself more or less clearly throughout the world. Almost every community contains its hundreds and thousands of sincere believers and defenders, and these are by no means, as a general thing, of the more ignorant and superstitious classes. Many of them are of the more elevated and earnest minds of the age."

My circular was generally received in silence. Still, I got kindly and interested responses from several of the more liberally-inclined of our ministers. But from the one copy sent to the Unitarian minister of Washington City, I got the most satisfactory result, though not exactly from the minister, but from a senatorial friend and college classmate, to whom he had loaned my pamphlet. This was N. T. Talmadge, a former Governor of Wisconsin, who afterwards became so well known as an able defender of Spiritualism. He wrote me how he became acquainted with my pamphlet, and said that as it expressed his own experience as well or better than he could do it himself, I had the notice "Not published," etc., upon it. He begged that I would send him a copy for his own use.

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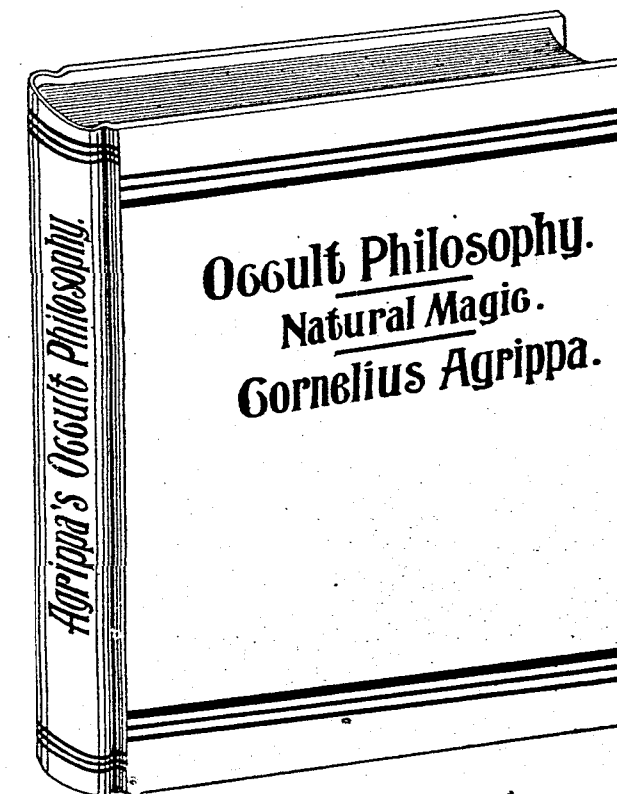
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This clubbing offer of Agrippa and the JOURNAL will be positively withdrawn at the close of this month—Dec. 31, 1899. Those who intend to possess this valuable Book should avail themselves of this wonderful offer before the close of this year.

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SAN FRANCISCO, DEC. 21, 1899.

The Earth is Flat, says Charles Bishop in the San Francisco *Chronicle* of Sunday, Dec. 10. He is described in this article as a cosmographer, geographer and inventor, but men who know him say he is a blacksmith. He probably regards it as being flat like a plate, although he doesn't say so, for he gives the circumference as 24,000 miles and the ratio of curvature as three feet to the mile, which is an absurdity from a mathematical standpoint. But little things like that don't bother some people.

Spiritualistic Libraries are being advocated by the press and people, and we regard it as a healthy sign. Every Spiritualist organization should have a free circulating library, great or small, as they can afford. A nucleus once formed, books could be added as the occasion offered, and our libraries would soon become a source of power in the spread of truth. A person may read a book at home, when they are not able to attend a lecture, and besides, many of our greatest minds can express their thoughts best with the pen. Many skeptics could be induced to read a book upon the subject, who would not be seen at a Spiritualist meeting, and thus become interested in our cause.

Cold Water Cafes.—New York has originated these resorts, and the success attending the venture has exceeded the expectations of the most sanguine. The new resort on Broadway is crowded from morning to night. Tables are arranged in the style of the cafe. Parties of men and women sit at these tables, seeming to get the same enjoyment as from more expensive places. There is a hint in this for the progressive reformer.

Transcendental Photography

In the October and November numbers of *Psychische Studien* just at hand appears an article on this subject, accompanied by impressions of eight photographs taken in presence of Frau Demler, a materialization medium now in Paraguay, South America. The original report was made for the *Spiritualistische Blaetter* of Dr. B. Cyriax in 1892, by Wm. Hotz, and the photographs and descriptive text remind one of the famous experiments of Beattie, wherein the first attempts only resulted in white spots or blotches assuming, after repeated experiments, the human form, and in this instance a face, which was recognized by several persons, was developed.

The medium Demler was put into a trance condition by hypnotic passes and at the first trial on the first plate, on the right side of the medium was seen a sort of cloud, on the second plate nothing. On the second trial, five days afterward, appeared on the first plate an intensely white light at the left of the medium. On the second plate, the indistinct forms of a figure. At the third trial, five days thereafter, on the first plate appeared an outstretched arm, on the second a distinct woman form, which the Demler family recognized as their cousin, as they believed.

Other trials were made afterwards, when a form, recognized by persons who had no knowledge of or sympathy with spiritism, was produced. The persons present formed a circle around the photographic camera, placing their hands on it. The plates were obtained by Hotz and all took place under his supervision under circumstances which apparently excluded all possibility of fraud or collusion. The medium after each sitting was very much exhausted.

The Banner of Light has very kindly suggested a concerted action on the part of Spiritualists to send healing thoughts for our recovery. Many other contemporaries, as well as individual friends, have suggested similar plans, and we thank them one and all. Surely such manifestations of kindly regard will not pass without reward. Our eyes have improved slightly, but yet not enough for us to read a word. Still, we hope for full recovery.

The Hermetic Brotherhood, whose headquarters for this country is in Chicago, are furnishing a splendid lesson to all reform societies, in their method of propaganda work. They make no great demonstration of membership or learning; but live in "the silence" and go where the spirit leads. They believe in the power of spirit for good, and act as though they do really believe what they teach. In consequence, the number of "knots" are increasing rapidly. Why not try it?

The New Thought, as it is called, has permeated the literature of the world. The reform papers upon the spiritual plane seem to unconsciously voice the sentiment promulgated by the Mental Scientists' manifesting under different names. Many Spiritualists seem to be afraid that this new-fangled "science of mind" will destroy their beloved philosophy. Their fears are groundless; the truth cannot be destroyed. Mental Science, as taught by Lucy Mallory, Helen Wilmans, Fred Burrell and many others, will prove a great help to the truly spiritually-minded thinkers in our ranks. Mind and spirit are synonymous terms as understood to-day, and when we comprehend this fact, the quondam enemy is transformed into a friend. "All is spirit, manifesting upon a multitude of planes," taught as a part of our philosophy, would do away with much of the mystery inherited from the orthodox conditions from which we have evolved.

Co-Operation is the religion of humanity. Spiritualists are just now awakening to the fact, and beginning to realize that the materialistic movement for the amelioration of the economic condition of men in our day, called Socialism, is a dismal failure. The recognition of the fact that spirit and matter are one manifested upon different planes, is the key to the situation. Spiritualists are the light of the world; let us shine. The time is ripe for a united movement to establish the reign of "peace on earth, good-will to men." A movement of this kind has been started in Los Angeles, Cal., which bears the ear-marks of the old materialistic machine. But we believe it to be under spirit guidance, and hope that they will outgrow these crude conditions and be a success.

The Power of Thought is receiving greater recognition every day. The spiritual press of the world is constantly publishing articles upon this subject. Perhaps all do not fully realize where this line of investigation may lead; but of one thing we are sure, we are truth-seekers, and we want facts. Hew to the line, let the chips fall where they may.

A Directory of societies and the names of secretaries for the Pacific Coast, for reference and information to Spiritualists, has been suggested to us many times. There is but one thing which prevents the consummation of this most desirable project, and that is the apathy of societies, officers and members, who are too indifferent to furnish the data for the compilation of such a useful tabulated statement.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

Woman's Suffrage Congress

The National Conference of Woman Suffragists began at Indianapolis, Ind., on Thursday, Dec. 7 with a short address by Governor Mountt, Mrs. May Wright Seawall, president of the International Council of Women; Miss Susan B. Anthony, and W. P. Fishback.

At the first regular meeting of the conference, Miss Anthony spoke on "Woman as a Moral Force in the World," and Mrs. Harriet Taylor Upton spoke on the subject "As the World Sees Us." In the course of her address, Miss Anthony said:

The part in the daily work of humanity commonly referred to as money-making has by common consent fallen to the lot of man. Every business and industrial interest is controlled by men. The trusts, combines and organized capitalistic enterprises are all controlled by men who, as a matter of course, control not only their invested capital, but also, too frequently, their employees. The latter, I might say, has been especially observable in political campaigns.

On the other hand, the charities, educational work, the reform movements of the churches and of society in general, are by common consent given to women. All the material interests for the moral and intellectual advancement of humanity are, in by far the greater number of instances, under the control of women in this country. And woman can't vote! That is, she cannot vote except in four out of all the States and Territories of the American Union.

Man has the vote and the balance of power. Woman, the intellectual equal of man and his moral superior, cannot vote even upon educational questions and matters of taxation in which her own personal interests may be directly involved.

The great trusts and combines have their paid agents in the halls of Congress and the State Legislatures at every recurring session, watching that their masters' interests are in no way endangered. Every report for 30 years favoring our petition has been a minority report. When the matter of the iniquitous canteen system in the army during the Spanish-American war stirred the religious and God-fearing people of this country to remonstrance, and the demand was made upon President McKinley that the canteen be abolished once and for all, the canteen remained to disgrace the army, the War Department, the President himself and the American people. If the earnest effort made by the church people of the country had proceeded from the politicians, the canteen would have been wiped out in the twinkling of an eye.

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PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

The Reviewer.

THE BROTHERHOOD OF THE NEW LIFE. No. 1, "Internal Respiration," by Respiro. 76 pp., paper. London: E. W. Allen. Price, 50c. For sale at this office.

The science of breathing has engaged the attention of a vast number of thinkers for many years. In this book the subject seems to be exhausted. It is a part of the teachings of Thomas Lake Harris of Fountain Grove, Santa Rosa, Cal. The copious foot notes alone convey to the reader an immense amount of practical knowledge upon this very important subject.

This is the book mentioned by Mrs. Sara A. Underwood in the JOURNAL for July 13, 1899, when writing on Deep Breathing and Mediumistic Development.

GOD'S HAND. by H. Emilie Cady. Unity Tract Society, Kansas City, Mo. A booklet of 21 pp. Price, 10 cents. For sale at this office.

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FINDING THE CHRIST IN OURSELVES, by H. Emilie Cady. Unity Tract Society, Kansas City, Mo. This booklet of 30 pp. is designed especially for Christmas presents. Contains the primary elements of the advanced thought of the day. They are in two styles of covers, price 15 and 25 cents. For sale at this office.

The *Vegetarian Magazine* comes to us this month in new type and a new dress. The cover is artistically designed, and the first page is adorned with a portrait of Charles E. Schwartz, a graduate of Stanford University. Published in McVicker building, Chicago.

In the *Review of Reviews* for December Dr. Albert Shaw writes on "The School City—A Method of Pupil Self-Government." This is a system now in operation in many public schools throughout the country by which training is given in the practical duties of citizenship. Dr. Shaw sets forth the working principles on which the system is based and gives many interesting facts of actual experience in the schools which have developed these principles in practice. The article is illustrated.

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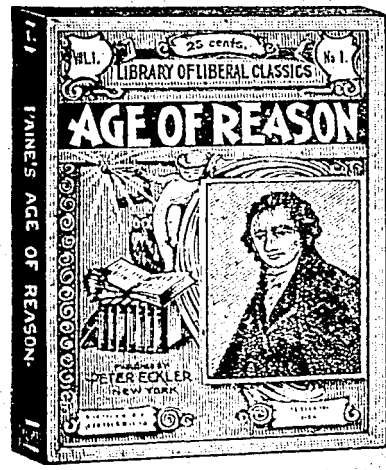
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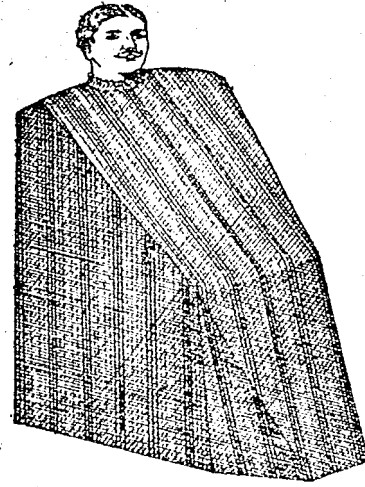
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Next Week Christmas comes on Monday, the day the JOURNAL is printed, and you may expect it one day later than usual.

Progressive Spiritualists.—The Sunday service in Occidental Hall began with the usual half hour of song and a solo by Mr. J. T. Lillie. Mrs. R. S. Lillie read "Washington's Vision," and followed it with a splendid lecture on "He Who Walks Alone," with special reference to the death of Gen. George Washington and the hundred years following that event.

Bazaar Aftermath.—We desire to supply some omissions in the report of this social function, which was held in Occidental Hall, 305 Larkin St., on Dec. 9 and 10. The orange tree was presided over by Mrs. Wallace Nevill, the lunch table by Mrs. C. H. Wadsworth, Mrs. Alice Briggs, Mrs. Everett of Haywards and Mrs. Leilich. Palmiea devoted an hour to hand reading. Mrs. May Evelynne, daughter of Mr. and Mrs. Small, dispensed cooling beverages to all who were thirsty. Mrs. Sarah Kelley drew the first prize, a mandolin; Miss Myrl Colby, second prize, a wine set; Prof. Carl Sawvell, painted silk banner. The ladies desire to express their gratitude to all who helped to make this bazaar a success, for it was a success beyond all expectations.

Oakland.—Some remarkable seances are being held there by Henry Allen, known as the "boy medium." Reports say that heavy objects are hurled about the room, resulting in physical injury to some of the sitters, one man having his foot injured and another having his hand nearly crushed to the grip of the medium. To those who are interested in physical phenomena, Mr. Allen's seances afford a very interesting opportunity for investigation.

Christmas comes in a few days. Do you never think of what a nice present to a friend would be that volume on Natural Magic by Cornelius Agrippa? It can be had at this office for \$3.00.

An Explanation of the unprecedented loss of letters containing money, stamps, etc., has been furnished by the arrest and confession of a postal clerk on the Los Angeles route. His peculations have extended over the last 13 months. Our patrons should heed this warning and cease sending money in unregistered letters. Money orders cost but little and are perfectly safe.

Mrs. Lois Waisbrooker has returned from the South and is now located at 1501½ Market St., San Francisco, Cal.

The Hermetic Brotherhood at 509 Van Ness Ave. opened their public meeting on Thursday evening, 14th inst., with meditation upon the statement, "God and I are one." Mrs. Virginia Weld sang "Rocked in the Cradle of the Deep." Prof. Tuttle delivered a short but brilliant lecture on "Similarities and Differences," between the teachings of different philosophical societies. The meeting closed with a song by Mrs. Francese Rogers. Dr. W. P. Phelon was called to Los Angeles upon Hermetic business, but will return in a few days.

Mrs. Wrenn's Meeting at 117 Larkin St. Sunday evening was addressed by Mrs. Wrenn, Mr. Hansen and Prof. Gee. These are free meetings and are being appreciated by the public.

John Slater has returned from Eureka and resumed his meetings in Pythian Castle. He always has a full house.

Mme. Young's Meeting at Oriental Hall last Sunday evening was addressed by Mrs. Sarah Seal, who spoke of "two kinds of spirits," followed by Mme. Young with her convincing messages from the spirit realm.

Coming Events.—Mission Lyceum Christmas entertainment, Dec. 27. Ladies' Aid social, last Friday in December. Children's Progressive Lyceum, Dec. 25.

Circle of Harmony.—Mrs. Logan opened with an invocation, followed by Mrs. Stimpson with a song. Mrs. Barnes and Dr. Carpenter, Mr. Wallace Nevill and a stranger. Music by Mr. McNorton. These are interesting meetings, and are held every Sunday morning at 11 at 305 Larkin St.

Mrs. Jennie Robinson has returned from an extended trip to Humboldt county. She is temporarily located at 21 Fell St.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St. was "Skill." The subject was very skillfully handled by numerous speakers. The hall is too small for the people.

Mrs. C. J. Meyer held her usual Sunday evening meeting at Friendship Hall, 335 McAllister St. These are test meetings.

Spiritual Papers.—I have a few Spiritualist papers which I will send free for the postage to the poor, or for missionary purposes. G. FIGLEY.
Lock Box 6, Ney, Ohio.

Dr. Barker of Oakland, who was injured some months ago by a falling timber, has gone to Los Angeles, accompanied by his wife, where they intend to remain all Winter.

Oakland.—Sunday evening, Dec. 3, Dr. Muehlenbruch occupied the platform at Fraternal hall. The doctor was at his best, and gave some remarkable readings. Prof. Miller sang a solo, which was encored.

Mrs. Cowell opened an engagement on the evening of the 10th inst., which, judging from the size and character of her audience on the opening night, bids fair to be very successful. THOS. ELLIS.

The Order of Pendo, G. G. Council No. 11, gave a literary and musical entertainment and dance in Social hall, 102 O'Farrell St., on Thursday evening, Dec. 14. The program was creditable and entertaining. Attorney G. W. Mathews was the presiding genius. The following artists participated: Overture, Mrs. Mena Eaton; recitation, Mrs. Inez Garrison-Rodger; comic song, Mr. Williams; song, Mrs. Bertie Prentiss, "As-thore" and "Because;" character song, Mrs. Evangeline Love, "I Don't Like no Cheap Man;" song and dance, the Misses Love, "Mammy's Carolina Twins;" selections, zither quartet, Waltham's Orchestra; song and dance, Miss Mabel Pfeiffer.

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Locke, N. Y., Nov. 1, 1899.—Dear Doctor: Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so, too. Very truly yours, Alma Halladay.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor: I continue to gain in strength and am feeling so much better than I did in July—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, Mrs. L. N. Dresser.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor: I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, Julia Resseguie.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor: I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours, Mrs. G. I. Nash.

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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, DECEMBER 28, 1899.

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No. 52.

GOOD THOUGHTS.

ELLEN H. TOBY.

Thoughts, sweet thoughts, are sparks divine
Sent to illumine life's weary path;
Sent from heaven, and they are thine,
And from thy soul sweet incense waft.

Impure thoughts are not of God,
Slyly like a panther creeping.
Leave them in the path they've trod
Broken heartstrings, crushed and bleeding.

Fleet as a swift-winged bird they go,
To and fro like arrows darting,
Piercing hearts to fill with woe,
Shall we—e'er regret their starting?

Oh, child of earth, asleep or waking,
Let no thought e'er come to thee,
That in turn by its escaping
Will create much misery.

BORDERLAND.

Haunted by a Cat.

Mrs. Gordon Jones contributes the following: "I have the strongest aversion to cats. After my marriage, I would never have one in the house until obliged to do so on account of mice. The one I then allowed to come was an ordinary gray and black striped one. One day I was told that the cat was mad, and by my authorization it was drowned by the groom in the copper. The same evening I was sitting alone in the dining-room reading. Presently I felt impelled to look up; the door seemed to open, and there stood the animal that had been drowned in the morning—the same cat, but much thinner and dripping with water. Its eyes were quite human and haunted me afterwards, they looked so sad and pathetic. Never doubting that it was the living cat which had escaped drowning, I rang the bell, and when the servant came I said: 'There's the cat: take it out.' But the servant looked frightened and replied: 'Oh, ma'am, I saw the cat after William had drowned it, and I buried it in the garden.' 'But,' I said, 'there it is.' Then the cat began to fade, and I saw nothing more of it."

A Haunted House.

A Mrs. Yearsley writes: "The haunted house we lived in for over three years still stands. It used to be 2 Kent Villas, Asylum road, Peckham. On the day we moved in I was sent with the other children to play up-stairs, so as to be out of the way. We chose the top staircase leading to the upper bedrooms. We had been playing for an hour when we saw a tall, thin woman, with a plaid shawl of red and white pattern over her head,

come slowly down the stairs, her dress rustling behind her. We all drew back against the wall while she passed us and disappeared into the lumber-room just below. We were all dreadfully frightened and flew, and some fell, down-stairs, to tell what we had seen. My mother was angry and chided us. The next Sunday, in the middle of dinner, we heard the latch lifted of the half-glass door leading to the garden. Several of us looked up and saw the door open and the shadow of some one go quickly up the stairs. My father called two of the boys, saying: 'Some one has got into the house.'

"They took heavy sticks, and one stood in the hall so that no one could pass without being seen, and the others searched every corner in the house and found nothing. The noises in the house were at times almost unbearable—exactly as if half a ton of coal had been shot down the stairs. Mother never actually saw the old woman, though she constantly followed the sound of footsteps up the stairs to try and discover what they could signify."

A Nocturnal Visitor.

Miss L.— makes the following contribution: "In January, 1873, my aunt and I were sleeping together, when we saw our bedroom door open and a curious pale light streaming in. I got up to investigate, but the door shut immediately, and I found it dark outside and no one there. On subsequent nights we heard noises, doors opening, footsteps, and other strange things, and we learned that the house was reputed to be haunted."

Sometimes I felt touches when I was in bed, and the bed was shaken. One night I saw in the moonlight a figure burst through the closed door and rush past the bed to the window, the sweep of garments being audible as it went by. Occasionally I saw a figure of a man in a military cloak of the old style, and this same apparition was seen twice by a lady, Miss D.—, staying at our house. It seems that the dwelling was understood to be haunted by its late owner, a Waterloo officer, who had died there."

Roadside Apparition.

A Mrs. Goodhall writes: "On a Summer's evening, about dusk, I was being driven by my daughter in a pony carriage on the road to the town of Bedford. It was in 1873 or 1874, I don't remember which. On both sides of the road was tall grass. Suddenly I saw a figure, dressed in black from head to foot, advancing. It appeared to glide along. Passing on the left side of the carriage on the grass, within two yards of us, it turned its face directly our way, and of all the fiendish faces, it was the most horrible you can imagine. Its garments seemed to trail behind it. My daughter looked back after it as it passed us. She says it turned its face over its shoulder and looked toward us. I myself turned around immediately, but it was gone. No real person could have disappeared in the way it did. Later I learned that this part of the road was supposed to be haunted."

Revisited by Grandmother.

A woman designated to be Mrs. T.— contributes what follows: "My grandmother was ill in her bed, from which she never got up. I being about 10 at the time, said to her: 'Oh, grandmother, I shan't stay here when you're gone; I shall be afraid.' She replied: 'Nonsense, child; I shouldn't do thee any harm.' After her death I was dusting a room one day, next to that in which she died, when I saw my grandmother reflected in the looking-glass standing at the door. I turned around and saw her standing in her nightdress, with one foot in the room, and her head turned round to look at me. Then she disappeared."

Visits Celestial Abodes.

A death lately occurred in Indianapolis, Ind., of a man who firmly believed that he had died before and had seen heaven. Dr. William H. Kendrick, a personal friend of Abraham Lincoln, was buried Wednesday in Crown Hill Cemetery, after his family had made a careful examination to prove that he was in truth dead. Once before, his body was prepared for burial, when the man's spirit suddenly seemed to return to his corpse.

Dr. Kendrick was one of the most famous eclectic physicians in America, and formerly a professor in the Eclectic Medical College at Chicago. He was called to Washington during the Civil War, at the personal request of President Lincoln, and took a place on the medical staff of the army. He was stricken in Washington with pneumonia and after a brief illness was pronounced dead. The body was



A Noted Lecturer and Author.

Mrs. Mary A. Livermore, whose portrait adorns this page, is a noted temperance worker and a famous advocate of woman's rights. She is the author of quite a number of good books, and is one of the best known lecturers on the American platform. Mrs. Livermore began her investigations into occult subjects when the Fox Sisters were making such a stir in the world. She has related many of her peculiar experiences for publication, among them the following:

"The most convincing proof of all was an actual talk I had with my husband, some months after his death. I went to a medium in Somerville, and in a short time I was talking with my husband. I was perfectly unknown to the medium, and the details of personal things my husband told me could not have been known to her. He also told me things about his present condition. He said he was there what an infant would be on earth. He also said that his mother would soon join him, and gave me details as to her illness that happened exactly as he said. That convinced me, and now I am a Spiritualist."

about to be shipped to Indianapolis, when Kendrick suddenly returned to life.

Kendrick said that he had died. He felt his spirit leave his body and pass out of the room through the solid wall. It was met on the outside by an angel, and conducted swiftly through space for an immeasurable distance. It was then taken to heaven by two other angels. There Kendrick saw beauties inconceivable to mortal eyes. He met and talked with old friends from Indiana. He was enjoying celestial glories when the angels again sped away with his spirit, this time returning it to the room in which the shrouded corpse lay. The sensation, he said, when the spirit entered the dead body was not pleasant. The story of this apparent death and resurrection is vouched for by those who knew of the circumstances.—*Inter-Ocean.*

A Bright Spirit.

Mr. T. A. writes: "I saw a darkish vapor leave my father's head when he died, about 12 years ago, and it formed into a figure, full-sized. For seven consecutive nights I saw this figure in my own room, and saw it go each night into the next room, in which the death occurred. It became more distinct and brighter each night, until it was quite brilliant, and even dazzling by the seventh night. I should say that it lasted a minute and a half on each occasion. It was dark when the phantom used to appear. I was quite awake, going to bed."

Army Captain's Story.

Captain C. of the British army contributes the following: "Between 10 and 11 one moonlight night in Darjeeling, while riding my hill pony at a sharp trot along the mountain road to Jullapahur, I suddenly saw before me what appeared to be a dead native, wrapped in a white sheet and lying stretched across the road. My pony evidently saw the apparition, or whatever it was, at the same moment, for he instantly reared up and fell over backwards, dragging me close to the edge of the precipice. I regained my feet, and raising the prostrate animal by the bridle, found it trembling in every limb and much frightened. I looked around angrily to 'wig' the native, thinking him to be perhaps a drunken hill man, when, lo and behold! he had disappeared. On one side was a precipice, on the other the precipitous mountain side bare of trees, and not an object else to be seen. It is inconceivable that a living human being could have vanished in such a manner."

"My Old Lady."

Mrs. A. W. Verrall writes: "One evening about the middle of September, 1879, as I was washing my hands in a little room at the end of the passage leading to the front door at 24 Vernon terrace, Brighton, I heard footsteps, and, looking up, saw a little old lady coming toward me. She was clad in a dark dress, a gray knitted shawl over her shoulders, fastened with a brooch in front, and a cap. I did not see her face, though she was walking in my direction. The figure disappeared before reaching the room where I was. During the next three weeks I saw 'my old lady,' as I called her, several times, usually when I was alone, but once

when my sister and I were sitting in the dining-room. The brooch fastening the shawl was like one worn by my great-grandmother, Mrs. Watkins, who had died 10 years before. In the end, I called the figure my great-grandmother, but I never saw the face; there seemed a blank within the cap."

Philosophy of Human Life.

A. H. NICHOLAS.

Animate Nature perpetuates itself through birth, growth, decay and perpetual returning to the seed to repeat again the image of life; yet, when we enter the deeper domain of the spirit, the aspirations of the soul, the immortal longings for truth, goodness, knowledge, Nature offers no solution of the question why man desires eternal life. It is in the realm of mind or spirit that man aspires to a continuation of thought, to a wish to perpetuate the higher affections, to a desire to dwell in a realm where there can be fulfillment of these immortal prophecies. The hopes of youth that are freighted oftentimes with earthliness, are still upborne on the wings of aspiration that are far beyond the fulfillment of earth.

It is the complaint of middle age and old age that the hopes and aspirations of youth, the confidence in human nature, the trust and love for mankind, have been well nigh blighted by contact with the world; that those hopes have been disappointments, chiefly; that the fruition has never been found; and yet the middle-aged and those farther advanced in years look steadily forward to some place or time or condition where those hopes will be fulfilled—a realm or state of existence wherein the best aspirations of the spirit which have met with disappointment in external life may be carried forward to fruition.

The poet sees it in the redeemed earth when man shall meet the fulfillment of a higher life in a larger and diviner humanity. The humanitarian sees it in the more perfect endowment of human beings with truth, justice and love; and he hopes that in the larger humanity that is to come—in the greater and diviner sphere of human life that is to appear upon the earth—there will be the fulfillment of these promises and aspirations. But there is only one realm in which there is certain fulfillment and that is the realm from whence these aspirations come.

We cannot conceive that the hopes and aspirations for immortal life can come from the dust, or that the clay can reveal to man anything of what the spirit requires to know. By that intuition through which intuition comes to man from the inner realms of spirit, the soul declares itself: and even he who reasons blindly without inspiration may justly know that if there is an aspiration beyond what his senses and the formulas of the intellect declare, that aspiration must emanate from the realm wherein the fulfillment shall appear.

The culminating crown of all our lawful desires, wants and hopes await us in the spirit-world. If you desire true love and happiness not attained in earth-life, that awaits you over there. If you desire wisdom and truth, that awaits you. In whatever channel the natural aspirations run, the sure fulfillment awaits us, and sooner or later we will reach the higher altitude. Pine no more, ye hopeless, discouraged ones of earth: gird on your armor

of effort, hope and courage, press nobly and bravely onward, for victory at length is sure.

There are some good men and women whose lives seem to be free from shadow and pain, peaceful and tranquil. Though the world may not understand that sorrow has come to them, yet, rest assured, they have had their share of suffering. Matter chains spirit for a time that it may learn moral obligation—the real meaning of fraternity and religion. You wish to escape suffering, but you should learn that spirit should direct—that matter is servant, amenable to the higher law—that it moves in obedience to the ceaseless pulsations of the spiritual essence, working toward infinite forms of perfection.

When most we appear to fail we may be sowing the seed, to return in the form of lovely flowers, luscious fruits and golden grain, produced from the tiny seed, the little efforts of thought, word and deed which are often all the contribution we can make to the universal industry. When we find each day's hourly meed of ordinary effort furnishing us with all we require to unfold the grandest character, we shall see how true and sweet a thing life can be under even the most unattractive exterior.

We know that sometimes the discipline that is laid upon human lives seems rigorous and severe, for we cannot fully understand or clearly see the way before us. We feel the trying experiences; we know the clouds and sorrows that hedge in life, and, contemplating these alone, we are too apt to believe that only pain and trial and difficulty are the lot of humanity; but we can lift our souls above these limitations of the external and perceive the things of spiritual life and law; we can mount upward toward the realm of infinite love and peace, and be able to scan more of life and human destiny; more of infinite purpose, and so learn that these experiences which seem so hard at first are only a part of the great plan which is to unfold humanity to a higher and better state. When we view these things through calm judgment and enlightened reason, we may come to be thankful for the trials as well as the seasons of prosperity; for the storms as well as the sunlight; the shadows as well as the beautiful star-beams that fall upon our way: for we come to learn, as we scan and understand spiritual life, that all these are necessary in the great unfoldment of the higher, purer condition.

The exchange of earthly vestments for spiritual robing does not disturb existing loves, social relations, unities, activities or any of the spiritual forces which make spirit superior to matter in its varied organized forms. The mind of man comprehends its simple philosophy and harmony and finds in them a true solution of the problems of life. The heart leaps to embrace it and finds in it the solace and comfort which the sense of immortality within the soul craves. All the physical senses—these material inlets to the spiritual sensorium or consciousness—bear witness to its truth. The triune nature, in each and all its parts, powers and functions, testify in unison to the substantial verity of the spiritual philosophy.

Oh, why is human life so constructed that the appeals of the spirit are frequently met with doubt and derision? Human society, in part, offers no welcome to the spiritual messenger or message, because

it is already crowded to overflowing with mortal aims, ambitions, employments. A full vessel can take in no more water until some of its contents are poured out; so a life full to the brim with external engagements and considerations has no place for the emancipator of the race who comes in humble guise, with no royal rank or magnificent apparel to commend her to the superficial. That the world has not learned the lesson well does disprove the need and beauty of the lesson: rather does it give a cogent reason for its more imperative importance: for when a great principle has been enunciated, and woe and confusion have ensued in consequence of its being disregarded, so much more plainly do we see the intense importance of the lesson which must be learned ere the race can be uplifted.

Circumstances limit no one who has not the cause of his own limitation within himself. A truly noble work is never really hampered or restricted because of a lack of earthly support. It may seem to languish by reason of outward embarrassments, but in reality is the more perfectly carried forward when it must appeal only on the score of goodness and genuine usefulness. Oftentimes the patronage of the great and exalted in this world will but tend to impede the progress of a divinely-commissioned undertaking by distracting thought from the essential nature of the work itself to its magnificent accompaniments. In like manner a very great and exceptionally illumined teacher of truth may work the freer and become all the better equipped for his mission by being deprived of those outer glories and comfortable assistances which seem to the externally-minded absolute necessities if work is to be carried on. It is surely the most singular test of greatness that a man can rise to the very highest pinnacle of success solely by virtue of his immense inherent power and intense fervor of devotion to the cause he has espoused. Almost any one could become great in a popular sense with influential backing and the added help of an aristocratic lineage and bearing; but for a village carpenter's son to achieve higher distinction than that of the monarchs of the world, is to demonstrate the force of an authority not dependent upon either precedent or circumstances, but relying for its efficacy upon the strength of genuine, unassailable worth.

Transfiguration.

A. B. C. DAY.

As there has been so much said and written on the subject of materialization and catching the spirit forms, and they proved to be the mediums themselves, I will relate an experience I had with Ralph Shear of Boston.

It was in the State of Maine, somewhere about 1882. He missed the train and came to our home a stranger, to await the morning train for Boston. This young man is now in the spirit-world, just as his father, who controlled him, told me he would be, if he did not give up to his control; he would take him on the other side, and so they did, in a short time after.

We were sitting in a room where mother was sick. As we sat there engaged in conversation, Mr. Shear says: "Who is this old gentleman walking around here with a cane?" I said: "Describe him, and I will see if I can recognize him."

He gave me a perfect description of father, and then I saw he was under an influence from the spirit side. He said: "I will see if I can show him to you; he has gone beside your mother." So he stepped beside the bed and immediately began to grow tall and broaden out, (my father was a large man), and my little girl, then about 9 years old, said: "Oh, see him grow, mama;" and so he did until he got to be a man as large as father, and just then he began to talk and say: "Go away, go away; you are too strong for me," and waved him back with both hands. Then he began to go down again, until he was his natural size. I have always thought if he had had a circle to draw from, father would have shown himself then.

I have never heard of anyone having a like experience in daylight, with no cabinet fixtures or anything. His father told me at the time if he would give up to them, he would be one of the grandest materializers in the United States; but he would not give up wholly to them, so they took him with them.

An honest materializer has a pretty hard time, with all the skeptics and a good many that pretend to be good Spiritualists, but it is a fact, all the same. I have seen them come out two at a time, when we were sitting for investigation. I have seen a colored man stand behind the blanket, just put across the door for a cabinet, and a white man as medium in the chair, in my own house. Bye-and-bye *you* will all want to be coming back to show yourselves; it is only a matter of time.

Carson, Nevada.

Unreliable Communications.

HUDSON TUTTLE.

Why are the communications received by the planchette and psychograph so untruthful?

The planchette, on account of its proclivity to distort the truth, has been facetiously called the "planchette," and the "little liar," and because of the conditions similar in both, the psychograph is sometimes unreliable. The use of these instruments requires a much lower degree of mediumship than almost any other form of manifestation. The medium at times exerts a marked influence over the messages, and there is often a stubborn effort to repeat any communication given, even when such message is erroneous.

The ease with which messages are given allows spirits to communicate who otherwise could not. A more potent cause is the conduct of the mediums or members of the circle. When they find that they can at any time receive messages through these instruments, they resort to them on all occasions, and make them oracles on business, and all affairs of life. This makes common the heavenly gift, and wastes its benefit. There would be no cause of complaint if a time were set apart for seances. Say, twice each week at an hour when there would be no fear of interruption, and this appointment unvaryingly kept, and on no account sittings held at any other time.

A little thought will make the reason for this plain: The spirit friends, knowing the appointed hour, will surely be present and prepared to communicate, and will not allow the approach of others undesirable. They will perfect themselves in the methods required,

which is often the contrary, if at the moment the medium is the instrument, his mind may be absent—present and absent—and within his sphere of influence. It may be that it may not be. It may be that it may be in the process of communication, but be ignorant, and give an erroneous message, and not do better.

Another problem is the suggestion and dissipation of the mind at once to test the results relating to business, which the communication is unless limited to a certain subject, unless the medium could know no more, and control well known, and chance is pleaded, and of confidence, and to be a certain brother, sister, or the answer and the control, and with them, and integrity, and wrongly conveyed through the communication of the circle or of the circle, and is antagonism, and the door is opened, and such communication, and circle exists, and prepare the way.

This advice is given to this method, but equally to the method of active participation. Be cultivated. Test questions, unless it is first spirit if it is within conditions to answer, come when the demand. Sit at whatever may be there, be apparent, at once rush to you are the spirit, being designed. The cause most of self; you are broken transmission.

The idea of instruments are ought to turn any circumstances are only means advantageously the circle, or essential conditions grade this exalting, muning with the pastime of an attract spirits, and may expect results, sequential as their.

Berlin Heights.

The Communication.

A. MARSH.

We are just entering the twentieth century, and the power and attainment of the world has increased in which immortality shall be established. We have what Ray." At present, but little about advancing audiences. Edison are beyond his not long since, hand through inches thick by Ray, which see I am experimenting and believe I can destroy the thin the two worlds then behold the friends in their condition.

So far, science

THE PHILOSOPHICAL JOURNAL

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SAN FRANCISCO, DEC. 28, 1899.

"Suggestion" for December records the remarkable phenomenon of the restoration of an organ to its normal condition after structural changes have taken place, and cites the case of a young lady who grew a new finger and a new nail. There is a case which has come under our personal observation in this city, where a new elbow has grown after the entire elbow joint of the left arm was removed for a space of six inches. The accident which caused the injury happened in this city, within three months, and the phenomenon can be verified at any time.

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Physical Phenomena is the foundation upon which has been builded the entire occult movement of to-day in the Western World. Spiritualism is an experimental science, the same as chemistry, and the paraphernalia of the seance room is as necessary as the apparatus of a chemical laboratory. The student of the higher thought forgets that the spiritual illumination which he enjoys is the fruit of the evolution of mind. Evolution has not ceased upon the physical plane because man has been produced; neither has it ceased upon the mental or spiritual plane because Theosophy and Mental Science has been evolved. Let us not destroy the bridge which has carried us safely over; there are others to follow.

War.—The editorial in its "The Spiritual" which will u some attention. a few thought the crude, unde of human prog the truths whic lished in the wo war. But we b has arrived whe necessary. Phy idly giving awa and we hope in t to witness the r world. The spi doing more to result than any in the world to-

Dwight L. successful evan has passed on to existence. The t at Northfield, He labored faith oration of the e manity; his met but his honest never been ques that he can com inhabitants of of existence, an ences in the a will be given to edification.

A Brother should be inat those who see n and sickness a world should be it. Its ranks s mented by thos looking for ev transaction of l chase a gold b fraud-hunter wo place there, a howler might ce Then there wou for a Peace Con

An Appeal funds to aid t phans of the Bo has been sent to The appeal is to tion in our colu widows and or cause under all especially whe widowed and or of liberty. The of the Relief Geo. W. Van Si New York, to v great or small forwarded by Africa, the he Association.

Fred Evan renowned indepe medium, has articles in the A trating the me obtains the w direct spirit-wr is illustrated. T esteemed conte portrait of Mr.

The Reviewer.

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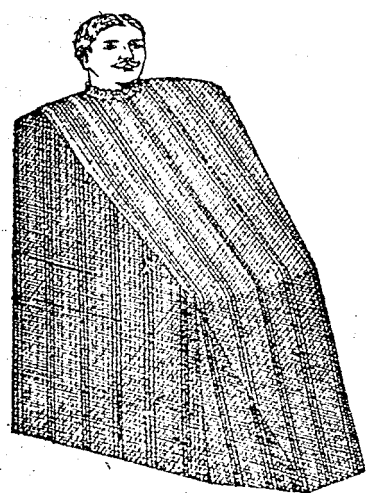
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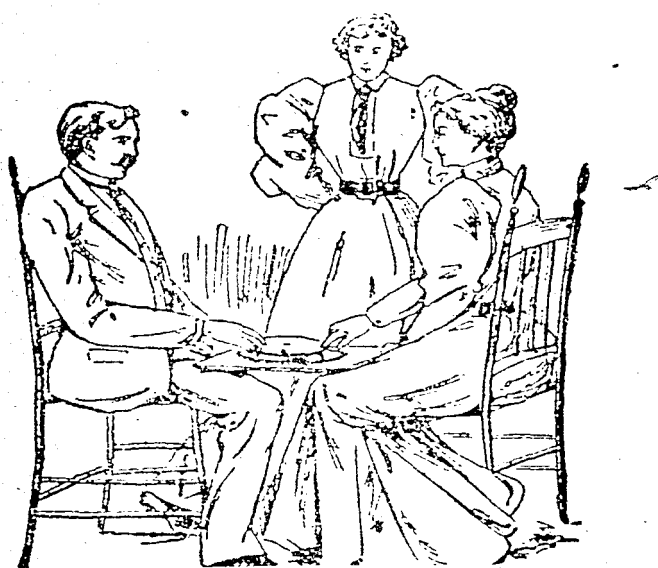
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Next Week New Years comes on Monday, the day the JOURNAL is printed, and you may expect it one day later than usual.

The Hermetic Brotherhood held its usual Thursday-evening meeting at 509 Van Ness Ave. The interval of silence was followed by a vocal selection by Mrs. Tuttle, Mrs. Rogers and Mrs. Weld. Mr. Weld spoke briefly of the work, and introduced Prof. Tuttle, who delivered a lecture upon "The Equipment of Hermes," the ancient god of occult sciences. Mr. Tuttle has a magnificent mental and spiritual equipment, and is eminently qualified to speak upon the subject. Dr. Phelon, who has been visiting Los Angeles, will be here and deliver a lecture next Thursday evening.

The Central Progressive Lyceum gave its first entertainment and dance in Crystal Hall, 909 Market St., Wednesday evening, Dec. 20. The following was the program rendered: Overture, Miss Carrie Grigsby; vocal solo, Miss Maxwell; recitation, Mrs. Keegan; vocal solo, Miss Lottie Davidson; fancy dance, Miss Pearl Bryson; specialties, Miss Pfeiffer; song and dance, Stanley Sisters. Dancing continued until 12. The dance music was furnished by Mrs. Mena Eaton. Charles Craner, floor manager, and Philip Zwerin, chairman Committee of Arrangements.

The Universal Spiritual Association meeting at 20 Eddy St. was well attended on the last Sunday before Christmas. The progressive thinkers who are at the helm will be rewarded for their devotion to principle, and the cause of justice will be advanced upon this material plane of existence. The work is being well done and the workers are being rewarded.

Mrs. Logan's Circle of Harmony convened as usual in Occidental Hall, at 11 a.m. on last Sunday morning. The exercises consisted of speeches, songs and tests, and the usual compliments of the season.

At Mme. Young's Meeting, Mrs. Seal spoke of "Christ, the Nazarine," on last Sunday evening. Her words were prophetic, and the messages which followed by Mme. Young were to the point and very satisfactory to those who were assembled in Oriental Hall on Christmas Eve.

Magic Mirrors and Magic Cups for sale at this office.

"The Youths' Companion" has lost the man who made it famous. Daniel S. Ford passed to spirit-life Dec. 24 at his home in Boston, Mass., aged 77 years. The youth of the English-speaking world will do reverence to his memory, and we who are no longer young acknowledge his helpfulness in the acquisition of the equipment for life's battle.

Dr. J. L. York, liberal lecturer and author, has been stricken with pneumonia in Seattle, Wash. His home is in this city, where he has labored in the cause of liberty for many years. The best thought of all liberal thinkers goes out to him for his speedy recovery, and to his faithful wife who accompanies him.

Progressive Spiritualists.—Mrs. R. S. Lillie spoke upon the subject, "Christ on Earth," in Occidental Hall Christmas eve. The song service, led by Mr. J. T. Lillie, was apropos, and the lecture was fully up to the high standard of excellence established by Mrs. Lillie in her years of labor on the Spiritualist platform. We extend the compliments of the season to these efficient workers and the society for which they labor.

Spiritual Papers.—I have a few Spiritualist papers which I will send free for the postage to the poor, or for missionary purposes. G. FIGLEY.
Lock Box 6, Ney, Ohio.

A Psychograph, or Dial Planchette, would be a nice Present to a friend during the Holidays. We have them for sale. See notice on another page.

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Psychic Diagnosing. DR. PEEBLES is admittedly one of the greatest Psychic Diagnosticians living. He is able to definitely locate the seat of your disease. The causes, conditions and effects he reads as clearly as if each organ and tissue were before him. Too much importance cannot be attached to a correct diagnosis. It is necessarily the foundation for successful treatment. The result of treatment based upon a wrong diagnosis is simply chance; even worse, it is an experiment. How many of the physicians who have treated you really understood your case?

Psychic Treatment. THE Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit-power? But, as the regular medical profession grew stronger, it became so proud, so strong and tyrannical, that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing, finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician, who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

Magnetized Medicines. HE USES only the mildest medicines, these being preparations of roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

Locke, N. Y., Nov. 1, 1899.—Dear Doctor: Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so, too. Very truly yours, Alma Halladay.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor: I continue to gain in strength and am feeling so much better than I did in July—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, Mrs. L. N. Dresser.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor: I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, Julia Resseguie.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor: I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours, Mrs. G. I. Nash.

If in Doubt As to your true condition; if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing to him as below, "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or mother should be without it. Write at once, stating AGE, SEX, FULL NAME AND LEADING SYMPTOM. Address:

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